
THE CRITICAL REVIEW.

For the Month of *October*, 1764.

ARTICLE I.

The Modern Part of an Universal History, from the Earliest Account of Time. Compiled from Original Writers. By the Authors of the Ancient Part. Vol. XLII. 8vo. Pr. 5s. Millar.

WE are now to review the last volume of the historical part of this long-continued work; and when we consider its extensive nature, we cannot accuse the authors of having exceeded the bounds necessary to do it justice. The volume before us renders it comprehensive as well as extensive, which will appear from an impartial review of its contents.

The history of the German empire is the most difficult of any other to execute, on account of its intricacy. That great body is composed of several states, which, with regard to their internal constitutions, are sovereign and independent, but connected together by a political confederacy, the head of which is the emperor. The preservation of this confederacy is the only principle by which the heads of those sovereign states are amenable to the imperial, or any other, tribunal; and even in the cases where they are so, they have the privilege of being judged by their peers, as the real power of the emperor over them is very inconsiderable, and extends only to the executive part of the jurisdiction. From this general view of the Germanic constitution, it necessarily follows, that the histories of the principal of those sovereign states contain very interesting matters, and were indispensable in this undertaking.

The archduchy of Austria is no electorate, but its head is mistress of two kingdoms, which, at certain periods, have made very distinguished figures in the history of Europe; we mean Hungary and Bohemia: the latter of which is an electorate, but many great and interesting events fall within its annals, that

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could, with no propriety, be introduced into the general history of Germany, which we have already reviewed*. The same may be said of the other secular electorates, the histories of which are here exhibited, in a clear compacted manner, without having recourse to tiresome repetitions. Germany, it is true, contains other states, which, in themselves, are powerful and important; but our authors, to avoid an endless prolixity and confusion, have, with great judgment, confined themselves to Hungary, six secular electorates, and Mecklenburgh. After this they proceed to bring down their history to the present times, from the years at which their accounts of the several monarchies and states it contains, break off.

This volume begins with the history of Hungary, which, we are told, was subdued by Charlemagne, who encouraged its inhabitants to become Christians, by freeing it from tribute, and building a church for their use without the walls of Buda. The Hungarians, however rebelled against the descendants of Charlemagne, and about the year 889, in the reign of the emperor Arnold, they over-ran Germany, which they desolated by plundering the houses, burning the churches, and putting the inhabitants to the sword. After committing the like ravages in France, they defeated the emperor Lewis the third, and made irruptions into Italy, and, by means of some boats which they built, they became masters of Venice. The above short sketch of the Hungarian history comprehends whatever is to be found in authentic records till the reign of Stephen the Apostolic, who is said to have been its first Christian king. Till that time, a continual vicissitude of wars, devastations, invasions, victories, and defeats, fill up their annals with very little variety. Stephen, at the beginning of his reign, reduced his subjects who had rebelled against him on account of his attachment to Christianity, and in this he was assisted by his German auxiliaries: he afterwards defeated the Bulgarians, who had invaded his kingdom. He obtained, in reward of his zeal for Christianity, from Sylvester the second, the title of Apostolic, which has been lately revived in the person of her present Hungarian majesty.

In 1034, Stephen was succeeded by his nephew Peter, who was deposed on account of his partiality towards the Germans. One Ovo then filled the throne, which he lost for his cruelty; and being killed, Peter was restored to his crown, from whence he was again expelled, because he continued to favour the Germans. Being taken prisoner, his eyes were put out, and he died in confinement. He was succeeded by one Andrew, of the blood royal; but he was defeated and killed by his brother Bela, who

* See Critical Review, vol. xi. p. 421.

then mounted the throne, and is said to have coined gold and silver money. Upon his death, Andrew's son Solomon was restored, and he reigned in conjunction with Geysa, the son of Bela. Geysa expelled Solomon, who did homage for Hungary to the emperor Henry the fourth, while pope Gregory the seventh insisted, that none but the holy see had a right to that homage, Stephen having subjected his kingdom to one of his predecessors. We find Ladislaus, the brother of Geysa, next filling the throne of Hungary, but without the title of king, the exile Solomon being still alive. This Ladislaus, about the year 1087, defeated the Poles, and took Cracow, when he engaged to serve in the first crusade; but he died (greatly lamented by his subjects) before it took place.

Coloman, the son of Geysa, succeeded to the throne of Hungary, which was filled, in the year 1114, by his son Stephen. Hungary, at this time, appears to have made a great figure in the affairs of Europe, and even of the Greek empire; but the succession to its crown, though hereditary, took place only with the consent of the people. It may be, perhaps, an enquiry worthy of future investigation, whether our Edward the Confessor, who, with his brother, was educated in Hungary, did not import into England the like ceremony, which has been observed at the coronation of all his successors. The principles of hereditary succession with consent of the states was so strongly implanted in the minds of the Hungarians, that our authors tell us, their king Emeric, about the year 1196, quelled a dangerous rebellion against him, by marching, with the crown of Stephen the Apostolic on his head, into the rebel army, and claiming their allegiance, as being the descendant of that saint and prince. It would exceed our proposed bounds to follow the history of Hungary through all its particulars, many of which are curious and entertaining.

In the year 1290, king Ladislaus the third dying without issue, the emperor Rodolph, pretending that Hungary was an imperial fief, gave the investiture of it to his son Albert duke of Austria. His right was contested by Charles Martel, son to the king of Sicily, and his wife Mary, sister to Ladislaus, his claim being supported by the pope. Charles married the emperor's daughter, and Rodolph dropped Albert's claim. The Hungarians were, at that time, so free that they elected for their king Andrew, a grandson of one of their former kings, and who, by being born and bred up in Venice, was called the Venetian. Andrew maintained his royalty bravely, and opposed all the pope's insolent demands in favour of Charobert, the son of Charles Martel, to whom his grand-mother had resigned her right. As Charobert was strongly supported,

Andrew, who had no issue, was obliged to divide the kingdom with him ; but Charobert, having taken the name of Charles, about the year 1310, got the better of the numerous competitors set up against him by the pope and the neighbouring states; and, after a glorious reign, died about the year 1342. He was succeeded by his son Lewis; and, from that time, the affairs of Hungary were greatly complicated with those of Italy, arising from the consequences of the above-mentioned marriage between Charles the lame and Mary, the sister of Ladislaus. In 1382, Mary, the eldest daughter of king Lewis, was, by the states, declared king of Hungary; but the government of the kingdom was in the hands of her mother Elizabeth, who disobliging the states, they offered their crown to Charles de Duras, who had strangled the unfortunate Joan queen of Naples. Mary, king of Hungary, and her mother received Charles as a relation, though he came as a competitor; and Mary's husband, Sigismund, second son to the emperor Charles the fourth, retired to Bohemia. Mary, however, was deposed, and Charles declared king; but he was murdered by order of Elizabeth. His death was revenged by a governor of Croatia, who drowned Elizabeth, and imprisoned Mary. Such are the chief events that happened in Hungary, till the year 1387, after which its affairs and government are complicated with those of Turkey, Germany, and other states; for which reason our authors end their history of it, in the year 1553, when it came into the possession of the house of Austria.

After the history of Hungary follows that of the Modern Empire; which gives the reader a complete idea of the government, laws, and constitutions of that multiform and ambiguous body. Our authors deduce its political principles from historical facts, and treat in a very masterly manner of the pre-eminences, rights, and prerogatives of the emperor; a subject curious in itself, and little known to the generality even of the most learned readers. Then follows an account of the kings of the Romans, the vicars of the empire, and many other important particulars, with a history and description of the imperial cities, and the republic of Switzerland, formerly dependent on the empire; without which it is impossible to understand the Germanic history.

The history of Bohemia succeeds; and we learn that it was raised from a dukedom to a kingdom by the act of the emperor; though his prerogative in this respect was disputed by the pope. The most distinguished period of the annals of this kingdom, before it had the misfortune to be united with the house of Austria, was under John, son of the emperor Henry the seventh, of Luxembourg, from whom our princes of Wales inherit

inherit the badge and motto of their dignity. Of this prince's reign, (one of the most diversified by events, of any we have in history,) we shall give an extract, from which the reader may form some idea of the clearness and precision of style and manner that reign through this work.

His successor was John, the son of the emperor Henry VII. of the family of Luxemburgh, who had married Elizabeth, the youngest sister of Wenceslaus. He received the crown by a formal deputation of the states, and after a dispute for some time with his competitor, he at last obtained quiet possession of the kingdom. As the dispute about the succession had given great opportunities to robbers and banditti, the king's first care was to repress them, and to establish good order in his dominions. During his father's expedition to Italy for the imperial crown, he was appointed vicar of the empire, when he occasioned some murmuring amongst his subjects, by the encouragement he gave to the Germans. To quiet the discontents he sent back the Germans, and gave their places to Bohemians, who were quickly found to be more oppressive than the foreigners had been. John punished the oppressors in an exemplary manner, and soon after gave assistance to the emperor Lewis of Bavaria against his competitor Frederic, set up in opposition to him by the popes, who had excommunicated and deposed him, because he refused to submit to their usurpations. Some years after, the inhabitants of Brescia, being oppressed by another faction in Italy, begged assistance of John, who marched into that kingdom, and made himself master of several places. The emperor, jealous of his power, and offended with him for taking part in the disputes in Italy, persuaded the dukes of Saxony and Austria to attack his dominions during his absence. This unexpected invasion obliged him to leave the care of his army in Italy to his son Charles, and to return to Bohemia. He quickly repulsed the invaders, while the young prince Charles, who was then only in the sixteenth year of his age, gained a signal victory over the Guelphs and Gibellines, in Lombardy. John, the following year, returned to Italy, where he spent the whole summer in reducing the revolted cities. Finding the war very expensive, he divided his conquests among some Italians who had continued faithful to him, and sending his son Charles to Bohemia, he himself went to the county of Luxemburgh, to carry on a war against the duke of Brabant. From Luxemburgh, a few years after he returned to Bohemia, with his new queen Beatrice, daughter of the duke of Bourbon, and being jealous of the authority of his son Charles, he deprived him of all command. Soon after, he marched against his son-in-law Otho duke of Austria, who, with the emperor, had made a partition

of the territories of the duke of Carinthia, which, by a former treaty, should have been left to the king of Bohemia's second son John. On account of this succession, a new war was raised in Bavaria, Austria, Carinthia, and Tyrol, in which likewise the Veronese, and some other Italian states, engaged as auxiliaries to the emperor. Towards the end of September, an accommodation was concluded, when the king of Bohemia consented to allow his son-in-law Otho to retain the duchy of Carinthia. Immediately after the conclusion of this treaty, he undertook an unsuccessful expedition into Prussia against the Lithuanians; from whence, without visiting his kingdom of Bohemia, he returned to Luxemburgh. Soon after he took a journey to Montpellier, in France, in expectation that the fine air would cure him of a distemper in his eyes; but becoming quite blind, he returned from thence with his son Charles to Avignon, where he had a conference with pope Benedict XII. and afterwards returned to France. The year after, he again visited Bohemia, which kingdom he resigned to his son Charles, and receiving from him 5000 crowns, he again went to France. After an absence of two years, he visited his son at Prague, and went with him and several other German princes upon an expedition into Prussia, which again proved unsuccessful, by the mildness of the winter, which prevented the rivers from being passable. A few years after, the emperor, with the king of Hungary, the duke of Austria, the king of Poland, the marquis of Misnia, and the duke of Schweidnitz, formed a league against him, and the king of Poland began hostilities by attacking Sear, a city of the duke of Opavia. John marched with great dispatch to the relief of the place, and having obliged the Poles to retreat, he besieged Cracow, and compelled the king to agree to a peace, in which the rest of his allies were comprehended. After the conclusion of this peace, John went with his son Charles to Clement VI. at Avignon, where he entered into a negotiation for procuring the imperial crown for Charles. The pope having obtained several promises from Charles, all tending to the advancement of the power of the Roman see, he published a bull, deposing Lewis of Bavaria, and ordering the electors to chuse Charles marquis of Moravia. John, having thus procured the imperial dignity for his son, proceeded with him to France to the assistance of Philip against the English, where he was slain in the famous battle of Cressy.

The history of the electorate of Saxony, which follows, states the peculiar privileges of that prince in the empire, and gives us a detail of the antient greatness of its dukes, who were once among the greatest princes in Europe. We do not, however, find it clear, that the present head of that electorate is the head

head of the house of Saxony ; but it is certain that he is descended from Frederic the Warlike, landgrave of Thuringen and marquis of Misnia, who received the investiture of his dominions from the emperor Sigismund, about the year 1422. This house must always be illustrious in history for its having produced the patrons of Martin Luther, and the founders of the Reformed Religion in Germany, which its descendants abjured upon their election to the throne of Poland.

The house of Bavaria, the history of which next succeeds, clearly proves its lineal descent from the emperor Lewis the third of Bavaria. It is remarkable that the above emperor having forced his elder brother to fly to England, where he died, restored his nephews to their inheritance ; but obliged them to allow his own descendants an alternate right to a voice in the election of emperors ; but this compromise was abolished by the golden bull, published by the emperor Charles the fourth, which fixed the electoral rights in the elder branch. The present house of Bavaria was not raised to the electorate till the year 1623, when the elector Palatine was put to the ban of the empire for aspiring to the crown of Bohemia, and his electoral voice was bestowed upon the duke of Bavaria.

The history of the Palatine electorate follows, and contains an accurate deduction of the former princes of that title ; but the right of descent from them in the present elector is far from being clear. The truth is, the heads of the empire, whenever they had power, confounded, and sometimes inverted, all order of succession, in the Germanic body, for family, and other, purposes.

The history of the house of Austria is the next subject ; and tho' no electorate, yet, considering the superior influence it has in the affairs of the empire, a history of Germany must have been incomplete without it. The privileges belonging to that archduchy are so singular, that they are well worth transcribing after our authors.

To render Austria the most considerable principality of Germany, the emperor, Frederic the Pacific, erected it into an archduchy for his son Maximilian, who was afterwards emperor, with these privileges ; that they shall be judged to have obtained the investiture of their states, if they do not receive it after having demanded it three times ; that if they receive it from the emperor, or the imperial ambassadors, they are to be on horseback, clad in a royal mantle, having in their hand a staff of command, and upon their head a ducal crown of two points, and surmounted with a cross, like that of the imperial crown. The archduke is born privy counsellor of the emperor, and his states cannot be put to the ban of the empire. All attempts against

his person are punished as crimes of liege-majesty, in the same manner as those against the kings of the Romans or electors. He dared not be challenged to single combat. It is in his choice to assist at the assemblies or to be absent, and he has the privilege of being exempt from contributions and public taxes, excepting twelve soldiers, which he is obliged to maintain in Hungary against the Turk for one month. He has rank immediately after the electors, and exercises justice in his states without appeal, in virtue of a privilege granted by Charles V. His subjects even cannot be summoned out of his province upon account of law-suits, or to give witness, or to receive the investiture of fiefs. Any lands in the empire may be alienated in his favour, even those that are feudal; and he has a right to create counts, barons, gentlemen, poets, and notaries. In the succession to his states, the right of birth takes place, and failing males, the females succeed according to the lineal right; and if no heir be found, they may dispose of their lands as they please.

It is worthy of observation, that, though this house, one of the most powerful now on the continent of Europe, took its rise so late as the year 1273, from Rodolph a count of Hapsburg, who was raised to the imperial dignity, chiefly because his dominions were so inconsiderable, that his greatness gave no umbrage to his electors; yet it cannot be said, (if we except Charles V.) to have produced a complete genius either in war or politics. Even Charles had his defects, and shameful ones too. Some of his successors were men of narrow but bloody principles, both in religion and government; and, had it not been for the interposition of France, they must, more than once, have destroyed the liberties of the Germanic body.

In the history of the electorate of Hanover, we have an account of its erection, in the year 1692, and the opposition it met with; nor was it ever finally established till January 30, 1708. Our authors have run the ancestry of the house of Hanover, which, by the bye, is but a second branch of that of Wolfenbuttle, to times before the year 402. This division of their history is worthy of being consulted; and the following extract from it contains a fact curious, instructive, and, perhaps, unprecedented.

Ernest, Christian, Augustus, Frederic, Magnus, George, and John, the seven sons of Ernest the Confessor, being resolved to keep up the splendor of their house, came to an agreement among themselves not to divide their paternal inheritance; determining that only one should marry, and that the elder brother should have the sole regency over the Luneburgh dominions, and be succeeded by the eldest that should survive him.

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They kept to this brotherly agreement with great exactness, which so new and uncommon thing reaching the ears of the grand seignior, Achmet I. he expressed great surprize, saying, "It was worth a man's while to undertake a journey on purpose to be an eye-witness of such wonderful unanimity." The seven brothers, according to their agreement, having drawn lots to determine who should marry, the happy lot fell upon George, the sixth brother, who thereupon entered the married state, and continued the family. By his marriage George secured the government to his posterity; but he died before the regency fell to himself.

If the history of Brandenburg, which closes that of the secular electorates, is better executed than any of the preceding articles, it is owing to the authors being assisted by the lights and information of the royal historian of the same house, we mean the present king of Prussia, who wisely observes, that the original of his house is hid in the darkness of antiquity, and which began to make a figure in 1363. We have, however, under this head, a detail of a race of heroes and patriots, who were the assertors of the liberties of Europe, and champions for the Protestant religion.

When we consider the present connection between Great Britain and Mecklenburgh, we must allow that the authors could with no propriety omit the history of that duchy, upon which they have been full and diffuse. As in a former Number * we gave a large extract from a work under that title, we shall only observe that our authors have introduced a great number of curious and interesting particulars, not to be met with in that piece; especially in the modern part of the history, where the connections between the duke of Mecklenburgh and the czar Peter are related, with the unhappy differences between the duke and his subjects, in which two kings of England, as electors of Hanover, were so immediately interested. They have, in particular, illustrated the steps that led to the accession of the late empress Elizabeth, and the deprivation of the late Ivan, who was murdered at the castle of Slusselburg; and from their account, it appears, that this unhappy son of the princess of Mecklenburgh had the right of primogeniture to the crown of Russia.

After this follows the sequel to the history of Europe, (contained in the preceding parts of this work) continued to more modern times. The first country mentioned is Spain, which is brought down from the treaty of Utrecht, and which, since that time, has made a much greater figure in Europe than it did from the reign of Philip the second to the conclusion of that

* See Critical Review, vol. xiii. p. 12.

treaty. From the idea we conceive of this part of the work, the Spaniards, when under an able spirited administration, are in a condition to make a great figure in Europe. As a specimen of the political as well as historical abilities of our authors, in the more modern, and therefore more interesting, part of their work, we shall give the following clear and sensible account of the origin of our late war with Spain, and of the celebrated family-compact.

Speaking of his present Catholic majesty at the time of his accession ; ‘ In vain, say they, did the court of France endeavour to form a party among his ministers, assisted by the queen-mother, to whom his majesty owed so much, to divert him from this wise resolution. All that he could be brought to was, to send the count de Fuentes, a nobleman of high quality, to the court of Great Britain, with an offer of his mediation between it and that of France. It was thought that the count was charged with a proposal for a cessation of arms, in which the British ministry not readily acquiescing, the count, to remove some difficulties, went to Paris ; but no compliances of the French court could make the proposition go down. During those transactions abroad, his Catholic majesty was giving the most intense application to the improvement of his kingdom, and the relief of his people. They owed threescore millions of reals to the crown, which he immediately discharged. He called for an account of all the debts left by his father, and ordered that ten millions of reals should be annually appropriated for the payment of them, and he added, out of his own treasury, fifty millions. In all other respects, by the execution of justice, and by the improvement of agriculture and manufactures, the people looked upon him as their father. Those pacific measures did not divert his attention from the possible event of a war ; and he equipped, under pretext of his intending to chastise the insolence of the Algerines, a very considerable naval armament at Carthage. It soon appeared, that his Catholic majesty had a very different design, though concealed from the public. He could not behold the progress made by the British arms without great jealousy, lest they might extend their conquests to the Spanish America ; and the French, notwithstanding all his aversion to war, at last shook his resolution, by representing the intractable haughtiness, as they called it, of the British minister, who was then Mr. Pitt ; and the danger of both branches of the house of Bourbon being stripped of their American possessions ; not to mention the dreadful consequences that must rise from thence to Spain.

‘ It appears, that these representations secretly determined the Catholic king to break with Great Britain ; and perhaps never was any negotiation more artfully conducted than this

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was on the part of France, when we consider the state of bankruptcy that nation was in, and the immense losses she had sustained. His Catholic majesty looked upon this distress as the chief motive for entering into what is very justly called a Family-Compact, the most extraordinary treaty that this age can produce ; it being, in fact, a consolidation of the rights and interests of the two crowns, and their subjects, in all respects but those relating to the Spanish American commerce. By the twenty-third and twenty-fourth articles of this treaty, the subjects of their Catholic and Sicilian majesties were to enjoy in France the same privileges as natives ; and the French were to be treated in Spain and the Two Sicilies as the natural-born subjects of those two monarchies ; and the subjects of the three sovereigns shall enjoy, in their respective dominions in Europe, the same privileges and exemptions as the natives ; but by the twenty-fifth article, it was agreed, that the subjects of no other nation in Europe should participate in those advantages.

‘ By those articles, this compact became, in fact, an incorporate union of the subjects of the three powers ; and it is very questionable, whether such an union can in justice take place, to the exclusion of all other nations with whom those three powers have treaties of commerce. But we have no room for a farther discussion on this point.

‘ A federal, as well as an incorporate union, was necessary to render the compact complete.’

In mentioning the distresses of the French after the taking of Quebec, they express themselves as follows :

‘ The French government could not stand so many repeated shocks, and partly through necessity, but more through policy, they authentically acknowledged themselves to be bankrupt. The French king retrenched the expences of his house to those of a private gentleman. He converted his plate into money, and invited all his subjects, who valued the safety of their country, to do the same. This was of infinite service to his affairs. It roused a spirit of generous compassion in the breasts of his subjects, and he soon found resources for continuing the war ; the operations of which had been unaccountably relaxed, thro’ the opinion the allies had of the inability of the French.’

Upon the whole : as we are now to take our leave of this work, which has so often figured in, and done honour to, our Review, we cannot hesitate (though we are far from saying that it is faultless) to pronounce, that it is the greatest historical undertaking, and the best executed, of any that has appeared since the invention of printing, we mean of such works as have been undertaken and executed at the expence and by the abilities of private persons, and under no other patronage, and depending on no other encouragement, but that of the public.

II. *Essays on Husbandry. Essay I. A general Introduction; shewing that Agriculture is the Basis and Support of all flourishing Communities;—the antient and present State of that useful Art;—Agriculture, Manufactures, Trade, and Commerce justly harmonized;—of the right Cultivation of our Colonies;—together with the Defects, Omissions, and possible Improvements in English Husbandry. Essay II. An Account of some Experiments tending to improve the Culture of Lucerne by Transplantation: being the first Experiments of the Kind hitherto made and published in England: from whence it appears, that Lucerne is an Article of great Importance in English Husbandry. The Whole illustrated with Copper-plates and Representations cut in Wood. 8vo. Pr. 5s. Johnston. [Concluded.]*

EVERY attempt to improve the method of farming at this time practised in the British dominions, should meet with public encouragement. The writer, whose second Essay on husbandry is now under our consideration, seems very capable of being serviceable to the cause of agriculture. He appears to have studied the old husbandry, as practised in various parts of Europe, and has judgment to perceive, that it is in all places capable of many and great improvements. There is no nation in Europe so ignorant in husbandry, as not to have some few methods worthy of universal imitation. If the knowledge of these were more generally diffused, husbandry would then be carried to great perfection, as all the good methods, warranted by long experience, could not fail being universally adopted, and others of less merit neglected and forgotten. Thus should we see the face of every country considerably improved, and the crops of corn encreased, without the introduction of a single practice that could be called new, or that was not recommended to the common farmer by others of his fraternity, who had from many years experience, known its value. To collect and bring into a comprehensive view, the best methods of farming now practised in Europe, would be a work worthy the pen of a second Virgil; arduous is the task, yet glorious would be the reward.

Our author's second Essay contains the whole of his experience in the culture of lucerne by transplantation; and, to convince his readers of the importance of the subject on which he writes, he has prefixed to this part of his work the testimonies of twenty different authors ancient and modern, Greek, Latin, English, and French, in favour of this useful plant. The introduction follows, for what may more properly be stiled the Essay is divided into thirty-one distinct sections, disposed with rather
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more regularity and method, than the former part of this performance, on which we have already published our animadversions.

In the introduction, the history of lucerne is in the first place attempted. We are told it was originally discovered in Media, by Darius, in his Persian expedition; by his means it passed into Greece, and thence into Italy. Our author then observes, that there are three methods of raising lucerne: the first by sowing the seeds promiscuously, or broad-cast fashion, with or without corn, in such manner as clover is sown. The second is drilling the seed in rows, and keeping the plants clean by hand-hoeings and horse-hoeings; and the third, which he recommends, is raising the plants in a nursery, and pruning and transplanting them according to certain rules. The history of lucerne is then continued, with great ingenuity and accuracy, since the time of Virgil. He tells us, that this very useful plant is an universal grower, as it may be raised in all countries between the sixtieth degrees, inclusively, of northern and southern latitude; observing at the same time, that the best soil for it is a rich loamy earth.

We come now to the relation of an experiment made by the author on transplanted lucerne, which we shall extract for the satisfaction of our readers, omitting the reasonings occasionally interspersed.

‘In the end of March, 1757, a common day-labourer was ordered to sow a pound and a half of lucerne-seed, and keep the ground clear from weeds. The seed was sown on one of the least promising pieces of land in all the neighbourhood; but this was done by express order: for it was thought unfair to make the experiment on a better soil than the commonest sort of grass-fields. The spot of earth, set apart for the purposes both of nursery and transplantation, was, in former times, a kitchen-garden: but the good soil, to the depth of eighteen inches, had been removed for the sake of manuring a corn-field. [To which we will just add, that the attempt was made in an hilly country, where the staple earth is naturally shallow.] What remained was a cold, yellow, clammy stratum, which the country-people looked upon as mere clay; but its nature having since been better examined, it appears to be a mixture of imperfect clay and imperfect marle.’

‘By the middle of August, the plants were, some of them, eighteen inches high; and many of them branched out, subdivided themselves, and made very fine side-shoots. Upon which it was resolved to venture upon the second part of the experiment, according to the accounts given by M. de Chateauxvieux; therefore, taking the advantage of a moist season, in the beginning of
September

September (which season, by the way, did not last long) we performed the work in the following manner:—[But here let it be just observed, in passing along, that the time of the year, pitched upon for transplanting, was, at least, *three* weeks too late for *England*, though, perhaps, highly proper for the territory of *Geneva*, or the southern parts of *France*. This, therefore, is set down as one of the *mutatis mutandis*, so indispensably necessary in matters of agriculture, when the practice of one country is copied in another.]

‘ First the roots were dug up carefully: Orders being given before-hand not to attempt drawing them, even with the smallest degree of violence, till the earth was intirely loosened at top and at bottom. In the next place, the long tap-roots were cut off, 8, 9, or 10 inches discretionally below the crown of the plant: (The scissars being generally applied just beneath the forks of the root, if it be a branching root.) Then the stalks were clipped about five inches above the crown of the plant; and the remaining plant, after these amputations (which may appear, at first sight, to be very bold ones) was thrown into a large vessel of water, which stood by for that purpose, in the shade. Such refreshment is no-ways unnecessary; for this plant is very impatient of heat and sunshine, after it is taken up; nay, to such a degree (at least the first half-year of its growth) that one may almost call it a sensitive plant.—The same day, making use of a dibble, or setting stick, and filling every hole with water before the roots were put in, we transplanted them in rows, two feet asunder, and each plant six inches apart in the rows; having first made little drills, or channels, and sprinkled or half filled them with sea-sand and wood-ashes kept dry: (two parts of the former to one of the latter;) which was done with a view of loosening the soil, and giving a little warmth to a piece of ground, which was naturally cold and clayey; nor was any other manure used. The drills were afterwards once watered, to take off the dryness and heat of the ashes: the roots were placed firmly in the ground, and two inches of the stalks covered with mold.’

‘ It appears best to make the lines three feet four inches distant from each other; and, if the soil is good, it may not be amiss to allow each plant a foot distance one from another in the lines, for thus the hand-hoers will work more commodiously, and a little hoe-plough may be guided safely up and down the intervals, which will save a great deal of trouble.’

‘ In ten days, though a drowth succeeded, some transplanted plants made shoots of three inches height, which vigorous growth gave better hopes than had been conceived at first.’

‘ At

‘ At length the winter passed over, and, out of four thousand roots, only thirty or forty perished, whether by frosts, immoderate rains, or any other accident, is hard to say: but the labourer filled up all the vacant spaces from the nursery, in about an hour, and in April, 1758, most of the plants were nearly equal in size and strength; of a deep juicy verdure, with few or no discoloured sickly leaves. By May the 8th, people counted sixty stems from one particular root, and the stalks and leaves of some chosen plants weighed near half a pound at one cutting.’

‘ And here let it be remembered, that what cultivators call a proper time for cutting, is, when the plants are about fifteen or sixteen inches high, at an average, throughout the field: but this must be understood in a relative sense, for some plants will be two or three feet high, and others may not be above ten inches, or one foot in height, according to the circumstances of health, space, situation, &c. of the several roots.

‘ The cuttings of the year 1758 were as follows: May 8th, June 7th, July 12th, August 20th, and October 1st.

‘ In the year 1759, it was cut five times, and six times in 1760; which made sixteen cuttings in three years: nay, by the 9th of April, 1760, some of the lucerne plants were near seventeen inches high, at a time when no field in the neighbourhood had grass of four inches height, though you took five or six acres together. The same lucerne was cut twice before any hay-making began in the country round it; if we except some few meadows lying near market towns.’

These passages will serve to give our readers an idea of the manner of transplanting lucerne recommended by our ingenious author; we shall, therefore, proceed to give an account of the material contents of what remains.

After the experiment above related, he mentions another made by him in Berkshire, and instructs his readers in the best manner of consuming a crop of lucerne, making some very sensible observations on the necessity of the master’s overseeing the workman, when employed in this culture, and on the extirpation of weeds; taking thence occasion strongly to recommend industry in agriculture.

Our author then employs a number of pages in examining the propriety of sowing lucerne with spring corn, and concludes, that it is not adviseable to do it in our climate.

Returning to the more immediate subject of the Essay, he next treats of the number of transplanted lucerne roots necessary for filling an acre, which he finds to be 13,000, upon the principle already laid down in the extract we have given above. The advantages of transplantation are enumerated; after which

something is said on the duration of lucerne; and our author concludes the introduction by recommending the cause of agriculture not only to the *great*, but even to the *rulers* of states and kingdoms, and making some short, yet pertinent, observations on the extension of roots in an horizontal direction.

We come now to the sections into which this part of the work before us is divided.

The beauty and wholesomeness of lucerne are the first objects of our author's attention: and he observes that, in queen Elizabeth's time, it was called *sops in wine*, and used like borage and bugloss. According to our author, and many other writers of good authority, this plant should never be grazed, and the fields wherein it grows, should be well fenced, or great damage will ensue. We find the particular method of preparing lucerne nurseries described, and the advantages of burn-beating land set forth. Here the author notes, that the French *ecobûe*, the west country beating-axe, and the Italian *sappeta*, are precisely the same instruments; the same may be said of the Italian *bailli*, and the Devonshire and Cornish spade.

The times of sowing lucerne, and the times and manner of transplanting it, are now more particularly pointed out; after which we are presented with a calculation (not exact, we fear, nothing being allowed for the rent of the land, tythes, parish rates, &c. which should certainly all be included) of the expences of cultivating lucerne in this new method.

In the sixth section, hoe-ploughing and other methods of keeping the plantation clean, are recommended; and here we find a calculation of the second year's expence, but still with the former omissions.

Manuring lucerne, our author, contrary to Mr. Tull's opinion, approves of, and he thinks it does not impoverish the ground, as very good crops of wheat have been got from an old lucerne plantation. Directions are given in what manner to manage the head-lands and hedges, and in what aspect to plant the lucerne.

Our author computes the produce and profits of an acre of this plant, and solves a difficulty in Columella, where he says that "One acre (*jugerum*) of lucerne, will maintain three horses plentifully the whole year."

This ingenious writer, that his directions may be as complete as possible, relates the manner of feeding horses with this plant, and strongly recommends it for culture in the colonies. Fattening cattle with it comes next under his consideration; for which use, he says, it is most excellent. The early appearance, and quick growth of this vegetable, does not escape notice, particularly in that which has been transplanted.

Remarks

Remarks on the revived practice of harrowing lucerne, which our author seems to condemn, next occur ; however facts speak strongly in Mr. Rocque's favour, who has revived this practice. In the *Museum Rusticum*, Vol. I. in a letter from Mr. Rocque to Mr. Saint Clair, we find the following passage relative to the profit he made of his lucerne, of which he had then ten acres.

He says, *I sold the first, second, third, and fourth mowings at a shilling per rod, which came to 32 l. per acre : then I mowed it a fifth time, so suppose they computed the fifth to come to 3 l. which certainly made 35 l. which it did ; but I don't approve mowing it so often : if your soil is good you can make seven or eight loads per acre.*

So far Mr. Rocque ; whether our author's method will yield so large a produce, time and an extended practice must prove : as to the expences attending each method, they are by no means to be put in comparison.

The next thing we find treated of in the work before us is lucerne hay, with rules for making and preserving it, and a description of a Carniolian hay-barn. The digression which follows, where the author justly observes, that many good practices in agriculture may be borrowed from nations whom we look upon as quite ignorant, we shall pass by, in order to come to the nineteenth section, where neatness in husbandry is recommended, and the cultivator is advised rather to buy foreign seed than let his own lucerne stand for seed.

Reaping lucerne is, in the opinion of our author, to be preferred to mowing it ; and, as he is not very methodical, he now gives farther directions about transplanting, making some observations on the hardiness of it, and the various accidents and injuries to which it is liable.

He describes and delineates young lucerne, that it may not be pulled up as a weed ; gives rules for saving and gathering the seed ; describes the sort most proper for husbandry uses, and answers some objections respecting the cultivation of this plant by the method he proposes.

An enquiry into the reasons of the prejudices which farmers and labourers entertain against the new husbandry, is then properly enough introduced ; after which he recommends the screw-borer to such as drill lucerne ; teaches his readers how to manage large plantations of it in the cheapest, safest, and most economical manner ; adding some miscellaneous observations and hints concerning it ; and concludes the volume with farther remarks on the necessity of using manures, and the great advantages resulting from neat husbandry and industry. In this last section, we cannot omit remarking one striking passage. Our author says that he remembers, when he

was a youth, to have heard that venerable husbandman, old Jethro Tull, declare, that though he introduced turnips into the field, in king William's reign, with little trouble or expence, and great success, yet the practice did not travel beyond the hedges of his own estate, till after the conclusion of the peace of Utrecht. The Postscript annexed to the volume, containing the names of many plants which may serve as food for cattle, in English, Latin, German, Low Dutch, Spanish, Italian, and French, may be a matter of curiosity to gentlemen, but cannot be of any use to farmers.

Upon the whole: we are inclined to think, that the method recommended by this ingenious writer is rather curious than useful, the practice of it requiring much more expence and attention than farmers either will or can bestow: we have besides the same objection to this as to the first Essay, though not in so great a degree; we mean an unnecessary display of learning. Should this author publish any more of his experiments, we advise him to do it in a manner more universally intelligible; then, and not till then, he may expect that his works will be read by common practical farmers.

III. *A General History of the World, from the Creation to the present Time, &c. Vol. V. 8vo. Pr. 5s. each Vol. Newbery.*

THIS volume commences at the removal of the imperial seat by Constantine the Great, and finally terminates about the year 786, after Charlemagne became master of Lombardy. The authors set out with observing, 'how prevalent soever the reasons that induced Constantine to settle the imperial seat at Byzantium appeared then to him, experience has since shewn, that they were weak and impolitic.' This observation is, perhaps, more trite than it is just. The situation of Constantinople is, perhaps, the best that the most refined policy of mankind can chuse for the seat of a great empire; and tho' a succession of weak, bigotted, and voluptuous tyrants defeated Constantine's views, yet those were events he could not foresee. But after all, the Greek, or, as it was afterwards called, the Constantinopolitan empire, maintained its state, nay, its greatness, by the situation of its capital, to the last hour of its existence, notwithstanding a series of monsters who held it. It was at last subdued by a hardy warlike people, with great princes at their head. But those princes, like Constantine, were succeeded, in a few years, by others who were as weak as their ministers were barbarous; yet still they maintain their grandeur and power, thro' the prodigious

digious advantages attending their having their seat of empire fixed at Constantinople.

Our authors, in compliance with the general current of many well-meaning Christian historians, have softened the character of Constantine, who is considered as the first Christian emperor, but very justly animadvert upon the fatal division of his empire at his death. The account they give of the famous emperor Julian the Apostate, during the early part of his life, is perspicuous and entertaining.

The emperor Julian was the son of Julius Constantius, brother to Constantine the Great, and of Basilina, a lady of an illustrious family, being the daughter of one Julian, who was præfect, and the sister of another, who was count of the East. They were both of the Anician family, one of the most illustrious in Rome. Julian, who was born in the year 331, was endowed by nature with an extraordinary capacity, learning with surprising quickness, and never forgetting what he had once known. He excelled in the Greek tongue, but was less perfect in the Latin. His eloquence was easy and flowing, accompanied with a graceful delivery; his temper mild and sweet; his penetration quick; his presence of mind always ready; and his courage undaunted, even in the greatest dangers. He was brought up at Constantinople, till the death of his uncle Constantine, when he and his brother Gallus were the only ones that escaped the general massacre of all his relations. At seven years old, he was put under the tuition of the eunuch Mardonius; who discharged his trust with great care, inculcating in him the principles of virtue. The emperor afterwards committed his education to Eusebius, bishop of Nicomedia, a zealous favourer of the Arians. At the age of fourteen or fifteen, he and his brother Gallus were removed to a castle called Macella, near Cæsarea, in Cappadocia; where they were maintained like princes, and allowed the best of masters to instruct them in all sciences; but at the same time kept in a manner as prisoners, no one being allowed to visit them. Above all, particular directions were given to their preceptors, to inspire them with sentiments of piety, and instruct them in the duties of the Christian religion. In this exile, if we may so call it, they continued six years; viz. till the year 351, when Gallus was created Cæsar; spending their time in reading, meditating, visiting churches, and the tombs of the holy martyrs; and were even admitted to the office of reading the holy scriptures in public. Soon after Gallus's promotion, Julian was permitted to come to Constantinople, where he studied oratory under a sophist of no great eloquence, but chosen by Constantius for his preceptor,

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because he used to inveigh bitterly against the idolatry of the pagans.

Julian's modesty and obliging behaviour at Constantinople soon gained him the affections of the inhabitants of that city ; which the jealous emperor was no sooner informed of, than he ordered him to retire to Nicomedia. Here he became acquainted with one Maximus of Ephesus, a pagan philosopher of great reputation, but much addicted to the study of magic ; and giving ear to his insinuations, he not only suffered himself to be instructed in the abominable mysteries of that pretended art, but conceived an aversion to the Christian religion, though he still continued outwardly to practise it. Upon the ruin of his brother Gallus, he was arrested by the emperor's order, and kept prisoner seven months, on a groundless suspicion of his aspiring to the sovereignty : but his innocence being at last made known, by means of the empress Eusebia, he was set at liberty, and permitted to go into Greece, which he preferred to all other places, being desirous, as he pretended, to perfect himself in the sciences ; but his true design was to confer with the magicians at Athens, with the most famous of whom he contracted a great intimacy. At the same time he became acquainted there with those two great luminaries of the church, St. Gregory Nazianzen and St. Basil ; with the latter of whom he studied the holy scriptures, carefully concealing, through fear of Constantius, though he told it to his confidants, his desire of seeing paganism restored to its former lustre.'

In the work before us, the authors very judiciously omit the frantic circumstances attending the death of Julian, as transmitted by Christian bigots ; and their account of the last end and character of that great man has given us particular pleasure. Speaking of his being reduced to great straits in his wars against the Persians, ' Julian's troops, say they, thereupon returned to their camp, where they were in a manner besieged the next day by the enemy. Several skirmishes happened for ten days, in which the Persians were constantly worsted, and on the eleventh, in an almost general engagement of both armies, they were routed with great slaughter. However, they rallied, and still resolved to oppose Julian, who, though master of the field, was reduced to the greatest streights for want of provisions, the Persians having destroyed every thing that they could not use themselves. At length, necessity forcing him to move, he began his march in the best order he could, but was attacked on all sides by the enemy, who, after discharging their showers of arrows, which never failed to do great execution, retired immediately, without giving him time to come up with them. In one of these sudden onsets, Julian hastening without his armour to repulse the enemy,

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my, was mortally wounded by a dart, which pierced through his arm and side. He was carried to his tent, where, as soon as the first anguish of his wound was a little abated, he called for his arms and horse, and, if his strength had permitted it, would have returned to the battle, to animate his men, who made dreadful havock of the enemy, till night put an end to the slaughter. Fifty Persian lords of great distinction were killed, and an incredible number of other officers and common soldiers. The loss of the Romans was also great, especially in the right wing, where the emperor commanded.

‘ The fight was not yet ended, when Julian, finding his end approach, addressed those about him in the following terms. *I am now, my fellow soldiers, called upon to pay the last debt of nature, which I do with a willing and chearful mind; being taught by philosophy, that the state of the soul is infinitely more happy than that of the body. Upon this consideration, I embrace death as the greatest blessing: it exempts me from the many dangers to which my virtue and reputation were daily exposed. I have lived, first in a private, and afterwards in an exalted, station, and so behaved in both, as not to be conscious to myself of any action that gives me now the least remorse. I have studied to govern with moderation, and, being well apprised, that the end of all government is the happiness of the people, I have, both in peace and war, endeavoured, as far as in me lay, to acquit myself of that duty. I have great reason to thank Divine Providence for not having suffered me to fall by the hands of conspirators; to languish under a long and troublesome disease; or to die like a criminal, as many innocent and deserving persons have done. I submit with joy to the eternal and immutable decrees of the gods, though in the bloom of my age; being sensible, that he who is fond of life when he ought to die, is as great a coward as he who desires to die when he ought to live. As for my successor, I decline naming any, lest, through ignorance, I should pass by a worthy person, or, by naming one equal to so great a trust, expose him to those dangers which would inevitably attend his promotion, if he were not universally approved of. I therefore leave the choice to the commonwealth, and, like a dutiful son, wish her a worthy governor to succeed me.* He then disposed of his private estate, which he divided amongst his relations and friends, and after some discourse with the philosophers Maximus and Priscus, concerning the sublime nature of the soul, he called for a glass of cold water, drank it, and expired about midnight, on the 26th of June, in the thirty-second year of his age, about three years after he had assumed the title of Augustus, and seven years and a half from the time of his being created Cæsar. Theodoret, Sozomen, and most of the Christian writers who have spoken of him, relate his death very differently, making him utter horrid blasphemies. But when we consider how much they were pre-

judiced against him, we cannot but prefer the above account, which is given by Ammianus Marcellinus, who served under him in this very expedition, and was an eye-witness of his actions.

‘ Few characters have ever been more differently represented, than that of this emperor. Both Christians and Pagans agree, that he was endowed with many excellent qualities ; that he was valiant, generous, especially to the distressed, benevolent to all, temperate, patient of labour, a great lover of learned men, being himself both learned and eloquent, an enemy to all vain ostentation, and very tender of his subjects. But with these virtues he had his faults ; for even his admirers allow him to have been superstitious to the highest degree, fickle in his temper, excessively ambitious of popular applause, extremely talkative, often inconsiderate, and, in many things, guided more by his own humour, than the advice of his ablest counsellors. Upon the whole, we cannot but think, that he neither deserved the bitter reproaches with which he has been traduced as the worst of princes, by the Christians ; nor the mighty encomiums bestowed upon him, as the best of princes, by the pagans. These last, however, own, that his conduct towards the Christians, whom he endeavoured to stigmatize with the name of Galileans, debarring them from all honours and employments, and forbidding them either to teach or learn the sciences, was repugnant to the laws of humanity. It was out of spite to them, that, supposing Christianity to be founded on the ruins of Judaism, and thinking that if he could once restore the ceremonies and sacrifices of this last religion, he should raise a great argument against the truth and progress of the former, he attempted to rebuild the temple of Jerusalem, in which he is said to have been miraculously defeated by balls of fire issuing out of the earth, and destroying both the work and workmen.’

The history of the Greek empire, after this period, is carried on in a most succinct regular manner, to the year 1453, when Constantinople was taken by the Turks. The authors are sparing of critical observations, which the compact form of their work does not admit them to indulge. They have in general followed the Greek histories in their relation of that empire, and therefore we may suppose that when the same facts come to be related in the sequel of this work, according to the western historians, there may be some variation as to the completion of the narrative.

The first chapter of Book XVIII. contains the description and history of Numidia, which is followed by that of the Mauritians, the Ethiopians, and a great number of other African nations, that are but little known to Europeans. The nineteenth
book

book gives us the ancient history of the Spaniards, Gauls, and Germans, and of the several northern barbarous nations, who invaded, and, at length, ruined the Roman empire. In this part of the history we have a most amazing account of the riches of Old Spain, even at the time of its conquest by the Romans.

‘ The Romans no sooner saw themselves unrivalled by the Carthaginians in Spain, than they seized on all its valuable mines, especially those of silver and gold, and stripped it of immense wealth : for, in the space of nine years, they brought from thence one hundred and eleven thousand five hundred and forty-two pounds weight of silver, and four thousand and ninety-five pounds weight of gold, besides coin, and other things of great value, though it had been severely fleeced both by them and the Carthaginians for near twenty years before *.’

The fourth chapter treats of the history of the Gauls, to their conquest by Julius Cæsar, and from thence to the irruption of the Franks. Our learned readers know how curious a part this is of ancient history, and how well it is attested by the monuments and writings of antiquity ; and the work before us has done the subject justice. The next chapter contains the history of the Germans, upon whose constitution that of Great Britain was in a great measure ingrafted. Our authors give us the following account of their laws and government.

‘ What were the laws and government of the antient Germans, it is impossible to determine : probably each tribe had its own form of government, independent of the rest, except, perhaps, that they had some laws in common for the better union and preservation of the whole body against foreign enemies, or to keep up a kind of balance amongst themselves. Each canton held their national councils at least once a year, in the spring, and oftener, if need required, and there deliberated about peace or war, the choice of magistrates, and other annual officers, the sending out of colonies or auxiliaries, and other such points, ac-

* ‘ Though the Romans, while they remained masters of Spain, never slacked their hands, but continually brought fresh supplies from thence ; yet we do not find that it was at all exhausted : on the contrary, the northern nations were invited by its riches to come and drive out the Romans. When the Carthaginians first invaded Spain, Strabo tells us, they found the Spanish utensils, and even their mangers, made of silver. One of the mines yielded Hannibal three hundred pounds weight of silver per day. And the Phœnicians, we are told, when they carried their first merchandize thither, received more silver in return than their ships could carry home.’

cording to their present exigence. These assemblies were so exactly observed, that, we are told the last comer to them was sure to lose his life, which was in imitation of the cranes, who did so by those which came last to rendezvous upon their taking their flight to other countries. It is probable, that all matters relating to property, all crimes, and such like, were here finally determined by the plurality of votes, and sometimes, as we are told, they were decided by single combat. In those states that were under a kingly government, as a great many of them were, they applied to the prince only in matters of small moment; but in those which concerned the whole nation, to the grand council of it. Neither allowed they any other revenues to those monarchs, but a part of the fines, and such free-will offerings as the people thought proper to make to them, of cattle and the fruits of the earth; so that they had little else to keep up their grandeur, except their hereditary estates. All their subjects fit to bear arms were obliged to follow them at their own expence into the field, and their nobles thought it an honour to make part of their retinue. The subjects were distinguished into several ranks or classes, such as nobles, free-born, freedmen, and bondsmen. That they had several customs and usages that served them for laws, and were preserved among them by tradition, appears from this, that these were still observed by them, even after those of the Romans had been introduced among them. Judges they had of their own, and their office was held in such esteem, that men of the highest rank were promoted to it, and of the greatest probity, years, and discretion. They neglected the building of cities and fortresses, looking upon them as productive of effeminacy, it being a common saying among them, that even wild beasts would lose all their strength and courage if penned up. This custom, we are told, subsisted in Gaul till the eighth century, and much longer in Germany.'

The remainder of this volume is filled up with the history of the Huns, the Goths, the Vandals, and the Sueves, till their settlement in Spain. In the eighth chapter we have the antient state of the Franks, till their settling in Gaul. The ninth contains the antient state of the Burgundians; and the tenth that of the Allemans. The subsequent chapters treat of the Gepidæ, the Heruli, the Marcomans, the Quadians, the Sarmatians, the Dacians, the Bulgarians; the history of the Ostrogoths in Italy, till their expulsion by Narses. In the nineteenth we have the history of the Lombards, or Longobards, which closes the volume, and is brought down to the year 786.

To conclude; the histories of those barbarous nations are too short to give the learned reader full satisfaction; but they are com-

compiled from a vast variety of authors, and seem intended to serve as introductions for the more modern parts of the European history. We intended, in the course of this article, to have reviewed the 6th volume, containing the history of the caliphs of Baghdad; but that history, which seems to have been compiled by another hand, contains events so stupendous, with reflections and characters so striking and uncommon, that we shall refer it to another Number.

IV. *Independence. A Poem. Addressed to the Minority. By C. Churchill. 4to. Pr. 2s. 6d. Almon, &c.*

WELL, Sir, 'tis granted, we said Churchill's rhimes
Are stol'n, unequal, nay, dull many times.
What foolish patron is there found of his
So blindly partial to deny us this?
But that his works embroider'd up and down
With wit and sense, may justly please the town,
In the same paper we as freely own * — }

Such is the character given by Horace of Lucilius, the Roman Churchill, and such is the manner in which Rochester applied it to Dryden, not entirely without justice. The reader who does not find a striking resemblance between the characters of Churchill and Lucilius, as poets, and between our candour (for in that alone we pretend to institute a comparison) and that of Horace, as critics, ought to pass over this article; because no time can be more mispent than that of a man who studies poetry without understanding it.

That the Critical Reviewers are the enemies of Mr. Churchill, no reader, who has seen what indulgence we have given to his works, can possibly suppose. We never have been severe upon him but when our indispensable duty to the public called upon us; and it is with the greatest satisfaction we reflect that the public voice has generally seconded our criticisms. Mr. Churchill, more than once, plumes himself in supposing that the *guilty great*, who affect to despise him, feel him, and that the matter which drops from his grey goose quill *sits rankling at their hearts*, or *howls remorse in their ears*. Were we ridiculous enough to adopt those romantic ideas, we might say, with

* *Nempe incompósito dixi pede currere versus
Lucilli—quis tam Lucilli fautor ineptus
Ut, hoc non fateatur—At idem quod sale mulo
Urbem defricuit, charta laudatur eodem.*

HORACE.

far greater reason, that Mr. Churchill feels the Critical Reviewers, however indifferent he may appear to their censures.

Critics are divided with regard to the characteristics of genius; but we believe none ever disputed that invention was the chief. The piece before us bears not the smallest spark of invention. Its plan is fairly borrowed from Bunyan and Whitefield. Those two, and a thousand other, venerable fathers of enthusiasm, have a million of times repeated to their gaping hearers, and their dreaming readers, that God Almighty weighs every thing in the ballance; that he is no respecter of persons; and that the poor are as acceptable to him as the rich. This doctrine, however true, is trite, and however trite it may be, Mr. Churchill has not thought himself above adopting it. He has held forth the ballance, in which he weighs a bard and a lord, and he calls that ballance 'the scales of Reason;' an idea that has been hackneyed even to nauseousness.—We are afraid the principles of the satire are not just. A title, in itself, if it does not make a man better, does not make him worse than another; and, however unfashionable the doctrine may be, we have so good an opinion of mankind, that we believe, high rank is often the preventative of mean actions; though every day's experience tells us, that a lord may be a scoundrel. The exceptions which Mr. Churchill makes are so very few, that his satire may be deemed general, nay, universal. He quarrels not with the vices but the word, and he stamps defamation upon the term, be the merit or demerit annexed to it deserving praise or censure. In short, by the manner in which Mr. Churchill exercises his talents in satire, he seems to run a risk of being prosecuted—For what?—Not for the crimes of *commission* but of *omission*. It will soon be deemed a libel not to be satirized by Mr. Churchill. If he is displeased with a man, he may revenge himself as the Spartans did upon the noble Athenian, by sparing his lands to render him suspected by his countrymen.

Having most attentively considered the poem before us, we must again observe, that from its beginning to its end, we cannot trace a single character of originality. The *Independence* of a bard, with which our author sets out, has been a hundred times celebrated in better lays than his. One single expression of Mr. Pope marks it better than all Churchill's laboured description, when he says that "Heaven kept Fenton sacred from the great." But our bard shall speak for himself.—

'Happy the bard (tho' few such bards we find)
Who, 'bove controulment, dares to speak his mind,
Dares, unabash'd, in ev'ry place appear,
And nothing fears, but what he ought to fear.

Him

Him fashion cannot tempt, him abject need
 Cannot compel, him pride cannot mislead
 To be the slave of greatness, to strike fail,
 When, sweeping onward with her peacock's tail,
 Quality, in full plumage, passes by;
 He views her with a fix'd, contemptuous eye,
 And mocks the puppet, keeps his own due state,
 And is above conversing with the great.'

Is this poetry; is it common-sense? The only scantling of wit that appears in it is the murder of one of Swift's common-place sayings, "When a great man makes me keep my distance, my comfort is that he keeps his at the same time." The above, as they are the first, so they are among the best lines of this poem. The description of a venal poet and a king-made-lord, introduced by our author are so mean and threadbare, that to transcribe them would be to impose upon our readers. Part of the following lines discover that he has profited by our observations upon the too general bent of his satires.

' A Lord (nor let the honest, and the brave,
 The true, old noble, with the fool and knave
 Here mix his fame; curs'd be that thought of mine,
 Which with a B—— and F—— should GRAFTON join)
 A Lord (nor here let censure rashly call
 My just contempt of some, abuse of all,
 And, as of *late*, when Sodom was my theme,
 Slander my purpose, and my muse blaspheme,
 Because she stops not, rapid in her song,
 To make exceptions as she goes along,
 Tho' well she hopes to find, another year,
 A whole MINORITY exceptions here)
 A mere, mere Lord, with nothing but the name,
 Wealth all his worth, and Title all his fame,
 Lives on another man, himself a blank,
 Thankless he lives, or must some grandfire thank,
 For smuggled honours, and ill-gotten pelf;
 A Bard owes all to nature, and himself.'

His description of the names *Bard* and *Lord* being weighed in the scales of Reason, would be entertaining if it was original. To make up for the want of originality, Mr. Churchill draws two characters, one designed to represent a lord; and the other, at first sight, is known for himself. The lord has the misfortune of being tall, meagre, and spindle-shanked: but the bard being stout, robust, and carried about upon two legs

legs that might bear a mansion-house, judge Reason most certainly falls in love with this porpoise appearance. Mr. Churchill, no doubt, intended this for wit: we can find nothing in it but a compound of unjust spleen and ridiculous vanity. Were we at liberty to hazard a conjecture, we should be apt to think, that the noble lord pointed at is one, who, taken in certain walks of literature, is vastly superior to Mr. Churchill, and his inferior in none; for we cannot admit that illiberal unprovoked abuse lies within the demesnes of Parnassus. But let us see how our bard brings himself off from the charge we have urged against him.

‘ Nor think that Envy here has strung my lyre,
That I depreciate what I most admire,
And look on titles with an eye of scorn
Because I was not to a title born.
By Him that made me, I am much more proud,
More inly satisfied, to have a croud
Point at me as I pass, and cry,—that’s He—
A poor, but honest Bard, who dares be free
Amidst corruption, than to have a train
Of flick’ring levee slaves, to make me vain
Of things I ought to blush for; to run, fly,
And live but in the motion of my eye;
When I am less than man, my faults t’adore,
And make me think that I am something more.’

By Him that made us we are sorry to see the public saddled with a tax like that imposed on the Roman empire by Vespasian, and obliged to pay half a crown for such excremental stuff. Why did not Mr. Churchill generously pity his readers by translating in one line what here employs five or six? We mean the following verse of Horace:

At pulchrum est digito monstrari, et dicier, Hic est.

The following lines are below not only criticism but contempt.

‘ Recall past times, bring back the days of old,
When the great noble bore his honours bold,
And in the face of peril, when he dar’d
Things which his legal bastard, if declar’d,
Might well discredit; faithful to his trust,
In the *extremest* point of justice, just,
Well-knowing All, and lov’d by All he knew,
True to his king, and to his country true,
Honest at court, above the baits of gain,
Plain in his dress, and in his manners plain,

Mod’rate

Mod'rate in wealth, gen'rous but not profuse,
 Well worthy riches, for he knew their use,
 Possessing much, and yet deserving more,
 Deserving those high honours, which he wore
 With ease to all, and in return gain'd fame,
 Which all men paid, because he did not claim,
 When the grim war was plac'd in dread array,
 Fierce as the lion roaring for his prey,
 Or lions of royal whelps foredone,
 In peace, as mild as the departing sun,
 A gen'ral blessing wheresoe'er he turn'd,
 Patron of learning, nor himself unlearn'd,
 Ever awake at Pity's tender call,
 A father to the poor, a friend to all,
 Recall such times, and from the grave bring back
 A worth like this, my heart shall bend, or crack,
 My stubborn pride give way, my tongue proclaim,
 And ev'ry muse conspire to swell his fame,
 Till envy shall to him that praise allow,
 Which she cannot deny to TEMPLE now.'

Is there a line or syllable in the above that has not been rhimed to tatters in all ages and all languages? Can *extreme* admit of a superlative degree? There is not a dunce so stupid as not to laugh at the question. Mr. Churchill may say that he is above verbal criticisms; but he is not above answering at the bar of true criticism for abusing the current coin of the English language.

Videri vult pauper et est pauper, has been the case with many an author. Mr. Churchill is irregular not through choice, but from necessity, witness the following lines:

' By Nature form'd (when for her honour' sake
 She something more than common strove to make,
 When, overlooking each minute defect,
 And all too eager to be quite correct,
 In her full heat and vigour, she imprest
 Her stamp most strongly on the favour'd breast)
 The Bard (nor think too lightly that I mean
 Those little piddling witlings, who o'erween
 Of their small parts, the Murphys of the stage,
 The Masons and the Whiteheads of the age,
 Who all in raptures their own works rehearse,
 And drawl out measur'd prose, which They call verse)
 The real Bard, whom native genius fires,
 Whom ev'ry maid of Castaly inspires,

Let

Let him consider wherefore he was meant,
 Let him but answer Nature's great intent,
 And fairly weigh himself with other men,
 Would ne'er debase the glories of his pen,
 Would in full state, like a true monarch, live,
 Nor bate one inch of his *Prerogative*.'

Could any thing but the phrenzy of vanity dictate such lines!
 — They are more dull than abusive; and evidently have
 no object but Mr. Churchill's dear person; no tendency but
 his self-created importance.

Our author's recurring to the stale example of Virgil and
 Mæcenas, and tossing it up as he does in twenty different shapes,
 shews a most despicable poverty of invention. Though we ap-
 plaud the concern he shews for a friend, who is in distress and
 durance, yet we can form no idea of the most generous set of
 noblemen in England incurring either shame or slander for their
 not paying another man's debts; but at the same time we must
 acknowledge, that their serving a man of genius would tend to
 ennoble their own dignity.

The praises bestowed upon each other by these bards reminds
 us of a *pulcherrimum certamen*, "a most lovely contest," men-
 tioned by Leland the antiquary on the following occasion,
 which we shall transcribe from master Fuller, of worthy and fa-
 cetious memory. "Bartholomæus Iscanus had conceived an
 high opinion of Baldwin of Ford: these mutually dedicated
 books to each other's commendation; so that neither *wanted*
praise, nor praised himself."

V. *The Sugar-Cane: A Poem. In Four Books. With Notes. By*
 James Grainger, M. D. &c. 4to. Pr. 4s. Doddsley.

THERE are some works in which the exertion of a poet's
 genius may be very great, and yet his success but mode-
 rate. To pursue the topic of the day, or to prop a declining
 party, are generally sure of immediate applause; but in propor-
 tion as such poets write to the present world, they must forego
 their claims to posterity. If we were to judge of the work be-
 fore us from its reception among the public, or its aptitude to
 catch the attention of a common European reader, our criticism
 might only tend to encrease our ingenious author's displeasure.
 In fact, what is there in the title of the *Sugar-Cane* to allure

the multitude, or what can a subject so seemingly barren promise to repay the purchaser?

Yet, after all, the reader must not be deterred by the title-page, since the most languid will here find his passions excited, and the imagination indulged to the highest pitch of luxury. A new creation is offered, of which an European has scarce any conception; the hurricane, the burning winds, a ripe cane-piece on fire at midnight; an Indian prospect after a finished crop, and nature in all the extremes of tropic exuberance. It is, indeed, a little extraordinary how regions so poetically striking, and so well known to the merchant, have been so little visited by the muse: and that while the Spaniards boast their Garcilasso, and the Portuguese their Camoens, we have been destitute till now of an American poet, that could bear any degree of competition.

The first book of this original performance begins by proposing the subject of the poem, which, in imitation of Virgil's Georgick, he comprizes in the following lines:

‘What soil the cane affects; what care demands;
Beneath what signs to plant; what ills await;
How the hot nectar best to cristallize;
And Afric's fable progeny to treat:
A muse, that long hath wander'd in the groves
Of myrtle-indolence, attempts to sing.’

And it must be owned, indeed, that not in this instance alone, but throughout the whole poem, he keeps Virgil in his eye: nor should this be objected to him as a fault; since it was not an easy task to reconcile the wild imagery of an Indian picture to the strict rules of critical exactness. This, notwithstanding the difficulty of the undertaking, our author has happily effected; and although he treads upon unclassic ground, yet maintains a classical regularity.

After describing the soils proper for the culture of canes, he observes, that wet weather is the best for such, and this gives him an opportunity of describing a West India shower.

‘Now, while the shower depends, and rattle loud
Your doors and windows, haste ye housewives, place
Your spouts and pails; ye Negroes, seek the shade,
Save those who open with the ready hoe
The enriching water-course: for, see, the drops,
Which fell with slight aspersions, now descend
In streams continuous on the laughing land.
The coyest Naiads quit their rocky caves,
And, with delight, run brawling to the main;

While

While those, who love still visible to glad
 The thirsty plains from never-ceasing urns,
 Assume more awful majesty, and pour,
 With force resistless, down the channel'd rocks.
 The rocks, or split, or hurried from their base,
 With trees, are whirl'd impetuous to the sea:
 Fluctuates the forest; the torn mountains roar:
 The main itself recoils for many a league,
 While its green face is chang'd to sordid brown.
 A grateful freshness every sense pervades;
 While beats the heart with unaccustom'd joy:
 Her stores fugacious Memory now recalls;
 And Fancy prunes her wings for loftiest flights.
 The mute creation share the enlivening hour;
 Bounds the brisk kid, and wanton plays the lamb.
 The drooping plants revive; ten thousand blooms,
 Which, with their fragrant scents, perfume the air,
 Burst into being; while the canes put on
 Glad Nature's liveliest robe, the vivid green.'

The character of a good planter is beautifully described, and will bring to the reader's memory Virgil's description of the pleasures of an husbandman, *O felices nimium bona si sua norint Agricolae*.

' And are there none whom generous pity warms,
 Friends to the woodland reign; whom shades delight?
 Who, round their green domains, plant hedge-row trees;
 And with cool cedars, screen the public way?
 Yes, good Montano; friend of man was he:
 Him persecution, virtue's deadliest foe,
 Drove a lorn exile from his native shore;
 From his green hills, where many a fleecy flock,
 Where many a heifer crop'd their wholesome food;
 And many a swain, obedient to his rule,
 Him their lov'd master, their protector, own'd.
 Yet, from that paradise, to Indian wilds,
 To tropic suns, to fell barbaric hinds,
 A poor outcast, an alien, did he roam;
 His wife, the partner of his better hours,
 And one sweet infant, cheer'd his dismal way.
 Unus'd to labour; yet the orient sun,
 Yet western Phœbus, saw him wield the hoe.
 At first a garden all his wants supplied,
 (For Temperance sat cheerful at his board.)'
 ' In time a numerous gang of sturdy slaves,
 Well-fed, well-cloath'd, all emulous to gain

Their

Their master's smile, who treated them like men ;
 Blacken'd his cane-lands : which with vast increase,
 Beyond the wish of Avarice, paid his toil.'

' His gate stood wide to ail ; but chief the poor,
 The unfriended stranger, and the sickly, shar'd
 His prompt munificence : No surly dog,
 Nor surlier Ethiop, their approach debarr'd.
 The muse, that pays this tribute to his fame,
 Oft hath escap'd the sun's meridian blaze,
 Beneath yon tamarind-vista, which his hands
 Planted ; and which, impervious to the sun,
 His latter days beheld.—One noon he sat
 Beneath its breezy shade, what time the sun
 His sultry vengeance from the Lion pour'd.'

——— ' and e're the swift-wing'd zumbadore
 The mountain-desert startl'd with his hum ;
 Ere fire-flies trimm'd their vital lamps ; and ere
 Dun evening trod on rapid twilight's heel :
 His knell was rung ; ———
 And all the cane-lands wept their father lost.'

It has been remarked of Virgil that he rises in every book: on the contrary Dyer, Philips, and some others, who have pursued his plan, grow languid as they proceed, as if fatigued with their career. Our poet happily improves in his progress ; and as the *tedium* of reading increases, he makes the interest increase proportionably.

The second book treats of those animals which peculiarly infest the cane plantation, among which the monkey-race seem to deserve the chief attention. He observes, that

' In silent parties, they descend by night,
 And posting watchful sentinels, to warn
 When hostile steps approach ; with gambols, they
 Pour o'er the cane-grove. Luckless he to whom
 That land pertains !' ———

' From these insidious droles would'st thou defend
 Thy waving wealth ; in traps put not thy trust.'

The peculiar sagacity of this animal in some measure deserves the naturalist's observation, since while all other animals may be caught by traps or springes, these alone avoid them with a degree of cunning almost approaching reason. To these pests succeed that of other vermin, mostly peculiar to that part of the world. The poet then displays his stronger powers in the description of an hurricane, which, as it greatly differs from our European tempests, we shall give at length.

' Soon as the Virgin's charms ingross the sun ;
 And till his weaker flame the Scorpion feels ;
 But, chief, while Libra weighs the unsteady year :
 Planter, with mighty props thy dome support ;
 Each flaw repair ; and well with massy bars,
 Thy doors and windows guard ; securely lodge
 Thy stocks and mill-points.—Then, or calms obtain ;
 Breathless the royal palm-tree's airiest van ;
 While, o'er the panting isle, the dæmon Heat
 High hurls his flaming brand ; vast distant waves
 The main drives furious in, and heaps the shore
 With strange productions : or, the blue serene
 Assumes a louring aspect, as the clouds
 Fly, wild-careering, thro' the vault of heaven ;
 Then transient birds, of various kinds, frequent
 Each stagnant pool ; some hover o'er thy roof ;
 Then Eurus reigns no more ; but each bold wind,
 By turns, usurps the empire of the air
 With quick inconstancy ;
 Thy herds, as sapient of the coming storm,
 (For beasts partake some portion of the sky,)
 In troops associate ; and in cold sweats bath'd,
 Wild-bellowing, eye the pole. Ye seamen, now,
 Ply to the southward, if the changeful moon,
 Or, in her interlunar palace hid,
 Shuns night ; or, full-orb'd, in Night's forehead glows :
 For, see ! the mists, that late involv'd the hill,
 Disperse ; the midday-sun looks red ; strange hurs
 Surround the stars, which vaster fill the eye.
 A horrid stench the pools, the main emits ;
 Fearful the genius of the forest sighs ;
 The mountains moan ; deep groans the cavern'd cliff.
 A night of vapour, closing fast around,
 Snatches the golden noon.—Each wind appeas'd,
 The North flies forth, and hurls the frightened air :
 Not all the brazen engineeries of man,
 At once exploded, the wild burst surpass.
 Yet thunder, yok'd with lightning and with rain,
 Water with fire, increase the infernal din :
 Canes, shrubs, trees, huts, are whirl'd aloft in air.
 The wind is spent ; and " all the isle below
 " Is hush as death."
 Soon issues forth the West, with sudden burst ;
 And blasts more rapid, more resistless drives :
 Rushes the headlong sky ; the city rocks ;
 The good man throws him on the trembling ground ;
 And dies the murderer in his inmost soul.—

Sullen

Sullen the West withdraws his eager storms.—
 Will not the tempest now his furies chain?
 Ah, no! as when in Indian forest, wild,
 Barbaric armies suddenly retire
 After some furious onset, and, behind
 Vast rocks and trees, their horrid forms conceal,
 Brooding on slaughter, not repuls'd; for soon
 Their growing yell the affrighted welkin rends,
 And bloodier carnage mows th' ensanguin'd plain:
 So the South, sallying from his iron caves
 With mightier force, renews the aerial war;
 Sleep, frightened, flies; and, see! yon lofty palm,
 Fair nature's triumph, pride of Indian groves,
 Cleft by the sulphurous bolt! See yonder dome,
 Where grandeur with propriety combin'd,
 And Theodorus with devotion dwelt;
 Involv'd in smouldering flames.—From every rock,
 Dashes the turbid torrent; thro' each street
 A river foams, which sweeps, with untam'd might,
 Men, oxen, cane-lands to the billowy main.—
 Pauses the wind.—Anon the savage East
 Bids his wing'd tempests more relentless rave;
 Now brighter, vaster corruscations flash;
 Deepens the deluge; nearer thunders roll;
 Earth trembles; ocean reels; and, in her fangs,
 Grim Desolation tears the shrieking isle,
 Ere rosy morn possess the ethereal plain,
 To pour on darkness the full flood of day.'—

The reader, we hope, will be pleased with the length of this quotation, since it in some measure presents a prospect quite new, and may serve as a guide to the natural historian, not less than a recreation to the poet. In one particular, namely, that of extending the bounds of natural history, while he seems only to address the imagination, we may safely assert that doctor Grainger has the advantage of many poets; and it is very probable that the same turn of thinking which addict's a scholar to one may incline him to the other.

His third book opens with an hymn to the month of January, when the sugar crops begin. The whole oeconomy of nature seems inverted with our Indian poet: that season, which with us is the most dismal of the year, in the present description out-rivals an European spring.

' Here, every mountain, every winding dell,
 (Haunt of the Dryads; where, beneath the shade
 Of broad-leaf'd china, idly they repose,

Charm'd with the murmur of the tinkling rill ;
 Charm'd with the hummings of the neighbouring hive ;)
 Welcome thy glad approach ; but chief the cane.'

He goes on to describe the proper manner of cutting the canes ; and gives, with all the graces of poetry, several rules which may amuse an European reader even in prose. He observes that the tainted canes should not be ground ; he pleads for the necessity of a strong and clear fire in boiling the sugars ; that planters should always have a spare set of vessels, because the iron furnaces crack, and the copper vessels melt : he observes that sugar is an essential salt, and that lime, as is well known, promotes its granulation.

— — — ' when no other art
 Can bribe to union the coy floating salts,
 A proper portion of this precious dust,
 Cast in the wave, (so showers alone of gold
 Could win fair Danae to the god's embrace ;)
 With nectar'd muscovado soon will charge
 Thy shelving coolers.' —

After describing the savage pastimes of the Negro slaves, upon concluding the task of the day, he proceeds to the celebration of Rum, which, it is probable, no other poet has dignified in verse before him ; and tho' this liquor, together with punch which is made from it, would, at first sight, seem more adapted to the comic muse, yet has he maintained his description without sinking, and the poet has elegantly described a liquor which yet he seems ashamed to name. There is also much local propriety in the following description of a West Indian landscape, where, as the poet sits upon a rock, his eye is charmed with

' That wild interminable waste of waves :
 While on the horizon's farthest verge are seen
 Islands of different shape, and different size ;
 While sail-clad ships, with their sweet produce fraught,
 Swell on the straining sight ; while near yon rock,
 On which ten thousand wings with ceaseless clang
 Their airies build, a water-spout descends,
 And shakes mid ocean ; and while there below,
 That town, embowered in the different shade
 Of tamarinds, panspans, and papaws, o'er which
 A double Iris throws her painted arch,
 Shows commerce toiling in each crowded street.'

The fourth and last book begins with a striking invocation to the genius of Africa, and goes on to give proper instructions
 for

for the buying and choice of Negroes; and here we think that tenderness and humanity, with which the former part of the poem seems replete, is, in some measure, forgotten. The poet talks of this ungenerous commerce without the least appearance of detestation; but proceeds to direct these purchasers of their fellow-creatures with the same indifference that a groom would give instructions for chusing an horse.

‘ Clear roll their ample eye; their tongue be red;
Broad swell their chest; their shoulders wide expand;
Not prominent their belly; clean and strong
Their thighs and legs in just proportion rise.’

He advises, indeed, the Negro not to repine at his destiny for being doomed, as he expresses it, to toil from dawn to setting sun, since there are other slaves who are buried for life in mines, and soon die of the unwholesome damps, or are suffocated by immediate explosion. However, it is but a small alleviation to our misery to find conditions in life still more miserable than our own.

The extracts which we have given will enable the reader to judge for himself of the merit of this work. The poet had an untrodden country to clear; and, though he may not have entirely subdued the native rudeness of the soil, yet he certainly has opened a delightful tract for future cultivation.

VI. *An easy Introduction to the Theory and Practice of Mechanics; containing a Variety of curious and important Problems investigated with the greatest Facility by the Application of one General Property of the Center of Gravity without having Recourse to the Composition and Resolution of Forces.* By Samuel Clark. 4to. Pr. 6s. Nourse.

IT is doubtless of the utmost advantage to reduce every art and science to as few principles as possible, because this simplicity will tend at once to facilitate the operations, and prevent mistakes; and perhaps few treatises ever appeared that bid fairer to accomplish these desirable ends than the work now before us. The ingenious author has shewn, by a great variety of interesting problems, that the whole theory of mechanics may be deduced from one fundamental principle, namely, that *the center of gravity of a body, or the common center of gravity of a system of bodies, will, when the bodies are at rest, be in the lowest place possible.*

The former of these cases, says our author, has been universally assented to; and the latter is, I think, so very obvious,

that any attempt towards a demonstration thereof, would only serve to render it less evident; especially when we consider, that as the absolute motion of a system of bodies acting mutually upon each other, depends entirely upon the motion of their common center of gravity; and if, into this point, or center, the whole system were contracted, its motion would remain uninfluenced by such a change made in the disposition of the parts, it must, as bodies can only move but to descend, necessarily follow, that when the common center of gravity of a system of bodies is in the lowest place, that system can have no tendency to move, because, in any other position, the descent of the center of gravity of the bodies would (by the hypothesis) be less than before.

‘ There cannot, I apprehend, remain any doubt with regard to the certainty of the principle, upon which the investigations in the ensuing work are founded; for in a great number of examples, where the resolution of forces can with propriety be applied, the conclusions by either method are exactly the same. This may indeed serve to satisfy those who are so tenacious of the method of treating mechanic problems, by the division and composition of forces, as scarce to admit of any other; yet I flatter myself, that the method I have pursued will, to the impartial reader, appear so satisfactory, as to remain a future criterion in mechanic disquisitions.

‘ The investigations with regard to the equilibrium of beams, sustained by means of strings, are very different to those required for the same purpose, when the beams are sustained by weights, or, which is the same thing, by forces acting in the directions of those strings, to whose ends the weights are appended: for, when a beam is sustained at rest by means of two strings, it is very certain the center of gravity of that beam will be in the lowest place; but, on the other hand, when two weights, acting in the former directions of the strings, perform the office of sustaining the beam, it is the common center of gravity of the beam and weights that must possess the lowest place; and as there are innumerable cases, wherein those centers may not coincide, or where the descent of one may be a maximum, when that of the other is not, it follows, that a change of situation may ensue, under the different circumstances of strings and weights: and to the want of having properly attended to this particular, I apprehend, may be ascribed the mistakes which some considerable writers on mechanics have fell into; because the same method of reasoning, by which they have deduced the true properties of the lever, wedge, screw, &c. and also of bodies sustained on inclined planes, cannot be extended to all cases of suspended beams.’

Such

Such are the reasons which this able mathematician has advanced to prove the truth of the principle on which he has founded all his investigations : a principle, which, in our apprehensions at least, is so plainly pointed out by nature herself, that it requires neither reasons nor demonstration to support it. We must, however, observe, that our author has made use of a considerable number of problems solved by the great Newton, and in every one of them his answers agree with those of that prince of mathematicians; so that, if any thing was wanting to confirm the truth of the principle Mr. Clark has adopted, this circumstance would surely be abundantly sufficient.

As all the investigations in the treatise now under consideration, are, as we have already observed, founded upon one general property of the center of gravity, it is absolutely necessary, in the first place, to lay down a method for facilitating the operations necessary to determine the place of the center of gravity of a body, or that of the common center of gravity of a system of bodies ; because in this the chief difficulties attending the solution of mechanic problems by Mr. Clark's method consist. In order to this our ingenious author premises the two following lemmas.

I.

' If a number of weights be appended to a horizontal line by means of strings ; then will the perpendicular distance of the common center of gravity of those weights from the horizontal line, be equal to the quotient arising from dividing the sum of the products of the weights into the lengths of their respective strings, by the sum of all the weights.

II.

' From the sum of the squares of any two sides of a plane triangle, subtract the double product of those two sides into the cosine (radius being unity) of the angle they contain, the remainder will give the square of the third side.'

These lemmas being demonstrated, Mr. Clark proceeds to the solution of a large variety of curious and well-chosen problems, in order to shew the use of his principle, the manner of its application, and open a way for carrying mechanic disquisitions to a much greater extent than has been hitherto known ; without the least danger of committing mistakes, which too often attended the division and composition of forces.

After explaining the principles, and deducing the powers of the lever, the wedge, the screw, &c. Mr. Clark very justly remarks, that ' the power and use of machines consists only in this, that by diminishing the velocity, we may augment the force, and the contrary. From whence in all sorts of proper machines, we have the solution of this problem, To

move a given weight with a given power; or, with a given force to overcome any other given resistance: for, if machines are so contrived, that the velocities of the agent and resistant are reciprocally as their forces, the agent will just sustain the resistant; but with a greater disparity of velocity will overcome it. So that if the disparity of velocities be so great as to overcome all that resistance which commonly arises from the attrition of contiguous bodies, as they slide by one another; or from the cohesion of continuous bodies that are to be separated; or from the weights of bodies to be raised; the excess of the force remaining, after all those resistances are overcome, will produce an acceleration of motion proportional thereto, as well in the parts of the machine as in the resisting body. This part of the business of mechanics may therefore be easily comprised in one general analogy thus: Let p , r , express any powers, moving forces, or forces and resistances, let the velocity of p be expressed by m , and that of r by n ; then if $p : r :: n : m$, the contrary forces will sustain one another, because (upon this supposition) $p \times m = r \times n$. Therefore if $p \times m$ be greater than $r \times n$; that is, if $\frac{p}{r}$ be greater than $\frac{n}{m}$, then the force p shall overcome the resistance r .

In Cor. 1. to Prob. XXV. our author has shewn, in a very clear and concise manner, the reason for that property of the lever, which has been considered as somewhat singular and surprising; namely, that if a man, standing in one scale of the common ballance, and counterpoised by a weight in the other, lays his hand to any part of the beam, either on the same side of the axis with himself, or on the other, and pushes it upwards, he will thereby destroy the equilibrium, and make the scale wherein he stands to preponderate. This property has engaged the attention of several mathematicians, particularly Dr. Hellsham and Desaguliers, who both undertook to explain it, and which they accordingly effected, but not without a long train of reasoning; whereas Mr. Clark has performed it in a very short corollary; so remarkably fertile is the principle on which his calculations are founded.

But perhaps the most striking instance of this occurs in the solution our author has given to the problem relating to the famous balance of Mr. Roberval, in which the surprising property of that remarkable machine is investigated by a very easy process, deduced from the general principle. And that the reader might perceive the advantage resulting from this method of investigation, Mr. Clark has added that of M. Parent, inserted in the third volume of his *Essais & Recherches de Mathematique*,

We shall conclude this article with observing that Mr. Clark has, in the course of this work, taken notice of several errors that might result from following the directions of some very eminent mathematicians, in the solution of mechanic problems. Not that he charges them with having given false solutions to the problems they have considered; but with their theorems not being general, and consequently tending to lead the reader into very great mistakes in practice; which will be certainly avoided by pursuing the method laid down by this ingenious writer.

VII. *Propositiones Geometricæ, more veterum demonstratæ, ad Geometriam antiquam illustrandam et promovendam idoneæ.* Auctor Mattheo Stewart, S. T. P. in Academiæ Edinensi Mathematicos Professore. 8vo. Præ 5s. Millar.

IT always gives us the utmost satisfaction to peruse useful treatises composed by a masterly hand. The work before us is of that kind, and executed in a clear, perspicuous, and elegant manner. The Elements of Euclid, as well as other geometrical pieces of the antients, have always been considered as perfect models; and that the method used by the former in demonstrating the elements of geometry is not to be mended. We shall not dispute the propriety of this opinion; but we will venture to say, that the work under consideration is equal, at least, to any thing of the same kind left us by the antients, whose method our author has followed, both with regard to elegance and perspicuity. It is, however, necessary, that the reader should be acquainted with the first six books of Euclid's Elements before he attempts to read Mr. Stewart's treatise; and, when thus qualified, he may peruse it with satisfaction, and easily acquire such an addition to his geometrical knowledge, as will amply reward him for his time and labour.

The very title will be sufficient to convince the reader, that the work will not admit of an extract: we shall therefore only observe, that it is divided into two books; in the first of which are sixty propositions; and in the second fifty-two; forming a continued chain, in the manner of Euclid's Elements of Geometry, and demonstrated with the same strictness, the same simplicity, and perhaps with greater clearness and elegance.

VIII. *A Practical Method for finding the Longitude and Latitude of a Ship at Sea, by Observations of the Moon; with general Rules for computing the same, illustrated by Examples. Together with all the necessary Tables, and their Explanations. To which are added, Tables of the Time the Moon passes the Meridian of London, and her Declination for the Years 1763 and 1764. With Examples of their Uses in finding the Latitude and Variation.* By Robert Waddington, Teacher of the Mathematics. 4to. Pr. 3s. Mount and Page.

AN accurate method of finding the longitude at sea is the great desideratum in navigation. We say an accurate method, because it is well known, that it may at any time be found if the course steered and the distance sailed be given; but then its accuracy will entirely depend upon the accuracy of these data, which can never be truly known. A thousand accidents prevent the navigator from keeping a true account of the ship's way; for supposing, what can never be granted, that he can make proper allowances for the variation of the compass and the lee-way made by the ship, yet he will still find his account very erroneous. The different rates at which a ship moves between the times of heaving the log; the want of a due care at the helm, in not keeping her steady; sudden storms, when no account can be kept; currents under foot, &c. all tend to confound the navigator, and render his account imperfect. And this is the reason why the latitude by account hardly ever agrees with that obtained by observation. Nor is it easy to say whether the difference arises from an error in the course, an error in the distance, or from errors in both. Consequently the correction made by the navigator must be, in some measure, erroneous; and it may even happen, by imputing the error to a wrong cause, that the ship's place resulting from such correction may be more erroneous than that given by the log.

But could the longitude be found to the same degree of accuracy that we can find the latitude, the true place of the ship would be always known, and the navigator in no danger of making false allowances in his reckoning, or of losing his ship for want of knowing what course he ought to steer. In the treatise before us, we have a method whereby the longitude may be found to about a degree; and though this is far from being so accurate as could be wished, yet it will, in long voyages, be found very useful; and therefore the mariner should not be discouraged by the difficulties and labour that attend the computation. But we could wish the author had delivered his precepts with more clearness and perspicuity. A kind of confusion and want of method are visible in every part of this performance,

formance, and render the whole very difficult to be understood, especially by those for whose use it was chiefly intended.

The method consists in finding the distance of the moon from the sun, or from some known fixed star; and the author tells us that he could go through the whole calculation in about three quarters of an hour. And surely no person can think one hour in the day too much to be spent in acquiring so desirable a *datum*, as the longitude of his ship; because the safety of both ship and cargo, as well as the lives of all on board, depends principally upon it.

IX. *A Supplement to the Treatise for finding the Longitude. Containing all the Requisites for the ready computing and obtaining the Longitude of a Ship, or Place, by Observations of the Sun and Moon. (The Tables of the Requisites are for the Year 1764.) To which are added, Tables of the Declination of the Sun, and of the Variations of Declinations, &c. whereby the true Declination of the Sun may be had at any given Time for a Century to come. Also the most practical Method of obtaining the Variation of the Compass, or Magnetic Needle. By Robert Waddington, Teacher of the Mathematics. 4to. Pr. 2s. 6d. Mount and Page.*

THE title of this work is sufficient to inform the reader of its contents. It contains various tables for shortening the method of computation, and consequently for rendering the method of finding the longitude more easy and practicable.

X. *Essays on important Subjects. Intended to establish the Doctrine of Salvation by Grace, and to point out its Influence on Holiness of Life. By John Witherspoon, D. D. To which are added by the Publishers, Ecclesiastical Characteristics, or the Arcana of Church Policy, with A Serious Apology; which have been generally ascribed to the same Author. In 3 Vols. 12mo. Pr. 9s. Dilly.*

THE first treatise in this collection is an Essay on justification, which the author introduces in the following manner: 'All the works and ways of God have something in them mysterious above the comprehension of any finite understanding. As this is the case with his works of creation and providence, there is no reason it should be otherwise in the astonishing method of the redemption of the world by Jesus Christ. From this their mysterious nature, or rather from the imperfect measure and degree in which they are revealed to us, they are admi-

admirably fitted for the trial of our ingenuity, humility, and subjection.

Having thus prepared his readers for the reception of any thing which they may probably think mysterious, if not absurd, our author proceeds to inform us, that 'the apostle Paul, in his Epistle to the Romans, among whom he had never been in person, at great length establishes the fundamental doctrine of the Gospel, that sinners are justified by the free grace of God through the imputed righteousness of a Redeemer.' He then cites the passages in which he supposes this doctrine is asserted (viz. chap. iii. 19, 20. 23, 24, 25. 27, 28. chap. v. 20, 21.), and subjoins this paraphrase: 'That every intelligent creature is under an unchangeable and unalienable obligation, perfectly to obey the whole law of God: that all men proceeding from Adam by ordinary generation, are the children of polluted parents, alienated in heart from God, transgressors of his holy law, inexcusable in this transgression, and therefore exposed to the dreadful consequences of his displeasure: that it was not agreeable to the dictates of his wisdom, holiness, and justice, to forgive their sins without an atonement or satisfaction; and therefore he raised up for them a Saviour, Jesus Christ, who, as the second Adam, perfectly fulfilled the whole law, and offered himself up a sacrifice upon the cross in their stead: that this his righteousness is imputed to them, as the sole foundation of their justification in the sight of a holy God, and their reception into his favour: that the means of their being interested in this salvation, is a deep humiliation of mind, confession of guilt and wretchedness, denial of themselves, and acceptance of pardon and peace through Christ Jesus, which they neither have contributed to the procuring, nor can contribute to the continuance of, by their own merit; but expect the renovation of their natures, to be inclined and enabled to keep the commandments of God, as the work of the Spirit, and a part of the purchase of their Redeemer.'

In the subsequent part of this essay, our author endeavours to shew, that by the doctrine of imputed righteousness the obligations to obedience are not weakened, but strengthened and confirmed; that they who rest their hope on this persuasion, must be most holy in their lives; that they have the clearest and strongest conviction of the obligation, extent, and purity of God's holy law; the deepest sense of the evil and danger of sin; the highest notion of the purity and holiness of the divine nature; the most powerful motives to gratitude and the love of God, and the greatest encouragement to the study of holiness by the prospect of success.

If our author had adopted the contrary supposition, we think he might have used these arguments with more propriety. For what notion must we have of the obligation, extent, and purity of God's law, the evil and danger of sin, and the holiness of the divine nature, if we suppose that God will accept the obedience of *one* instead of the obedience of *all*; that he will place the righteousness of *one* to the account of *another*; that merit is a *transferable* thing; that *law, justice, and honour* are to be *satisfied* by the suffering of *innocence*; that *another's* righteousness will render us more *acceptable* to God than *our own*; and that the most benevolent of all beings must have an *equivalent* for what the inspired writers represent as a free gift, a dispensation of *voluntary* kindness and *unmerited* beneficence! Is it probable we shall be inspired with a 'superlative' admiration and love of God, if we believe that he acts upon these arbitrary principles? and what assurance of success can we entertain, if we build our hopes of acceptance upon this precarious doctrine?—It is, indeed, so precarious, that we allow it can hardly 'produce a secure and slothful presumption.'—This dispute, however, concerning its effects, seems to be premature; for before a writer should attempt to expatiate upon the consequence of his religious notions, he should fairly prove that they are actually contained in the Scriptures. Till this is done, the most plausible arguments in relation to their innocence and usefulness in practice, are preposterous: a structure is raised without a proper foundation to support it. Our author has not given us the least satisfaction in this point, by his paraphrase of nine or ten verses in St. Paul's Epistle to the Romans, which admit of an interpretation much more agreeable to the circumstances of the apostolic age; the design and argument of the sacred writer, the whole tenor of Scripture, and the equitable dispensations of the Supreme Being. This doctrine is certainly remote from all the precepts and exhortations in the Gospel. *If thou wilt enter into life,* says our Saviour, *keep the commandments;* which evidently supposes that *personal* righteousness is the only means of attaining eternal salvation. No, says Dr. Witherspoon, your own righteousness, in its best estate, is ineffectual; your endeavours will not be accepted: you must *bottom* your hope *wholly* upon the perfect righteousness of your Redeemer: i. e. Christ has kept the commandments in your stead, and you are to be righteous by proxy. This chimerical notion is thus fully confuted by St. John: *Little children, let no man deceive you; he that DOETH righteousness is righteous.* 1 Joh. iii. 7. The Doctor thinks it 'the duty of all ministers of the Gospel to make this doctrine the main and leading theme of their sermons;' but we rather think it their duty to imitate the conduct of the people

ple of Berea, to *search the Scriptures*, and enquire *whether these things are so*.

The second article is a sermon on the absolute necessity of salvation through Christ. In this discourse he tells us, 'That our first parents, and the earth for their sakes, were laid under a *curse*, immediately after the original transgression; that all the posterity of Adam are conceived in sin, and brought forth in iniquity; alienated in heart from the love of God, and exposed to the dreadful consequences of his displeasure; that they have not only access to salvation through Christ, but that in this work he hath no rival; it is his exclusive of all others: so that no man, whatever be his character, or whatever be his hope, shall enter into rest, unless he be reconciled to God thro' Jesus Christ; and that if he be not clothed with the spotless robe of *Christ's* righteousness, he must for ever perish.'

We are undoubtedly under infinite obligations to our Blessed Redeemer. The effects of the Christian dispensation are transcendently glorious. But some writers on this subject, out of a *mistaken* love to Christ, violate the dictates of reason and Scripture; and for fear they should rob the *Saviour* of his GLORY, they rob the *Creator* of his MERCY!

The trial of religious truth by its moral influence, is the subject of our author's second discourse. He supposes that all opinions and doctrines, as well as characters and professions, may be tried by *their fruits*; and that our Saviour's rule, Matt. vii. 20. is, at all times, sufficient to distinguish truth from falshood. But in religion there are certainly matters of speculation to which this rule can never be applied. The *propriety* of our *author's notions* in regard to the 'lost state of man by nature, salvation by the free grace of God, justification by the imputed righteousness of Christ, and sanctification by the effectual operation of the holy spirit,' cannot, in our opinion, be so precisely determined by any apparent influence or effects, as by the words of revelation, the only expositor of the Christian faith.

In the third discourse he considers and accounts for the charge of sedition and faction against good men, especially faithful ministers. He confirms the fact by several passages in sacred history, in which Elijah, Micaiah, Jeremiah, Amos, Christ, and his apostles, are represented by their enemies as seditious and troublesome persons. He accounts for the charge by shewing, that the example of good men is a severe and sensible, though silent reproof to the wicked; that their adherence to their duty and opposition to corrupt measures are apt to be looked upon as obstinacy and pride; and that their detection of error and reprehension of vice renders them obnoxious to the world. This

sermon,

sermon, having been preached at an ordination, is accompanied with a charge to the minister, and an exhortation to the people.

In the fourth discourse (which was occasioned by the fast 1758) he proves 'the necessity of joining earnest intercession for the revival of religion, with our prayers for national prosperity;' and shews, 'that we have no grounds to ask the last of these without the first; that we have no reason to expect it will be separately bestowed; and that if it should, in any degree, it would not be a blessing but a curse.'

The second volume opens with a serious enquiry into the nature and effects of the stage, occasioned by the tragedy of Douglas.

'In order, says he, to make this enquiry as exact and accurate as possible, and that the strength or weakness of the arguments on either side may be clearly perceived, it will be proper to state distinctly, what we understand by the stage or stage-plays, when it is affirmed, that in their most improved and best regulated state they are unlawful to Christians. This is the more necessary, that there is a great indistinctness and ambiguity in the language used by those, who, in writing, or conversation, undertake to defend it. They analyze and divide it into parts, and take sometimes one part, sometimes another, as will best suit their purpose. They ask, What there can be unlawful in the stage abstractedly considered? Comedy is exposing the folly of vice, and pointing out the ridiculous part of every character. And is not this commendable? Is not ridicule a noble means of discountenancing vice? And is not the use of it warranted by the satire and irony that is to be found in the holy Scriptures? Tragedy, they say, is promoting the same end in a way more grave and solemn. It is a moral lecture, or a moral picture, in which virtue appears to great advantage. What is history itself but representing the characters of men as they actually were, and plays represent them as they may be. In their perfection, plays are as like history and nature, as the poet's art and actor's skill can make them. Is it then the circumstance of their being written in dialogue that renders them criminal? Who will pretend that? Is it that they are publicly repeated or acted over? Will any one pretend, that it is a crime to personate a character in any case, even where no deceit is intended? Then farewell parables, figures of speech, and the whole oratorical art. It is a sin to look upon the representation? Then it must be a sin to look upon the world, which is the original of which plays are the copy.

'This is the way which those who appear in defence of the stage ordinarily take, and it is little better than if one should
say,

say, What is a stage-play? It is nothing else abstractedly considered but a company of men and women talking together; Where is the harm in that? What hinders them from talking piously and profitably, as well as wickedly or hurtfully? But, rejecting this method of reasoning as unjust and inconclusive, let it be observed, that those who plead for the lawfulness of the stage in any country, however well regulated, plead for what implies not by accident, but essentially and of necessity the following things. (1.) Such a number of plays as will furnish an habitual course of representations, with such changes as the love of variety in human nature necessarily requires. (2.) These plays of such a kind, as to procure an audience of voluntary spectators, who are able and willing to pay for being so entertained. (3.) A company of hired players, who have this as their only business and occupation, that they may give themselves wholly to it, and be expert in the performance. (4.) The representation must be so frequent as the profits may defray the expence of the apparatus, and maintain those who follow this business. They must also be maintained in that measure of luxury, or elegance, if you please, which their way of life, and the thoughts to which they are accustomed must make them desire and require. It is a thing impracticable to maintain a player at the same expence as you may maintain a peasant.

Now all these things do, and must enter into the idea of a well regulated stage, and, if any defend it without supposing this, he hath no adversary that I know of. Without these there may be poets, or there may be plays, but there cannot be a play-house. It is in vain then to go about to show, that there have been an instance or two, or may be, of treatises wrote in the form of plays that are unexceptionable. It were easy to shew very great faults in some of those most universally applauded, but this is unnecessary. I believe it is very possible to write a treatise in the form of a dialogue, in which the general rules of the drama are observed, which shall be as holy and serious, as any sermon that ever was preached or printed. Neither is there any apparent impossibility in getting different persons to assume the different characters, and rehearse it in society. But it may be safely affirmed, that if all plays were of that kind, and human nature to continue in its present state, the doors of the play-house would shut of their own accord, because no body would demand access; unless there were an act of parliament to force attendance, and even in that case, as much pains would probably be taken to evade the law obliging to attend, as are now taken to evade those that command us to abstain. The fair and plain state of this question then is,
Whether

Whether it is possible or practicable, in the present state of human nature, to have the above system of things under so good a regulation, as to make the erecting and countenancing the stage agreeable to the will of God, and consistent with the purity of the Christian profession?

In the prosecution of this enquiry he endeavours to shew, that, if attending the theatre be considered as an entertainment, it is improper, and not such as any Christian may lawfully pursue; because it consumes too much time, agitates and inflames the passions, softens the mind with pleasure, leads the admirers of theatrical representations into excess, and lays them open to temptations; that when this amusement is chosen, it is in opposition to others which are perfectly fit for the purpose, and not liable to these objections; that to some it is too expensive, and to others a consumption of that wealth which might be employed in a more laudable manner; and that, in general, it is inconsistent with that course of self-denial and heavenliness of mind which becomes the character of a Christian.

He then proceeds to enquire into the effects of the stage, considered as a place of instruction; and objects to this plea, as he thinks that all, or the far greatest number of pieces, there represented, must have upon the whole a pernicious tendency, because they must be adapted to the taste and relish of the bulk of those who frequent the theatre. 'Now says he, if from the small number of real Christians we subtract such as count the stage unlawful or dangerous, or have no inclination to it, there will very few remain of those who are *the salt of the earth*, to season the unhallowed assembly.' What sort of productions then must they be, which shall have the approbation of such judges? how much more proper to pollute than to reform, to poison than to cure?' And such, in fact, he thinks the greatest number of plays have always been. 'Have they not,' continues he, commonly turned upon the characters most grateful, and the events most interesting to corrupt nature? Pride, under the name of greatness of mind, ambition and revenge, under those of valour and heroism, have been their constant subjects. But chiefly love: this, which is the strongest passion, and the most dangerous in the human frame, and from which the greatest number of crimes, and crimes the most atrocious, have sprung, was always encouraged upon the stage. There, women are swelled with vanity, by seeing their sex always deified and adored; there men learn the language, as well as feel by sympathy the transports of that passion; and there the hearts of both are open and unguarded to receive the impression, because it is covered with a mask of honour. Hath this then been

Only the case at particular times of occasional corruption, or for want of a proper reformation of the stage? No, it is inseparable from its constitution. Such hath been the nature and tendency of plays in all former ages, and such, from the taste and disposition of those who attend them, it is certain they will forever continue to be.'

The stage, says he, in its most improved state is a picture of human life, and must represent characters as they really are. Now, are not the great majority of characters in real life bad? must not the greatest part of those represented on the stage be bad? and, therefore, must not the strong impression which they make upon the spectators be hurtful in the same proportion; since the human heart, especially when it is seduced by delight, is easily influenced by bad example and vicious characters, adorned and recommended by all the pleasing circumstances of scenical representation? But, supposing persons of sense and virtue might occasionally attend the theatre, without any ill consequences to themselves, there are two ways by which these, he thinks, may contribute to the sin of others. 1. 'By supporting the players in an occupation which, on the very best supposition, is a life of perpetual amusement, equally contrary to reason and religion. It is a mean prostitution of the rational powers to have no higher end in view than contributing to the pleasure and entertainment of the idle part of mankind; and instead of taking amusement with the moderation of a Christian, to make it the very business and employment of life. If the characters of all men take a tincture from their profession, how much more must theirs be infected, who spend their time in studying to feel the passions, express the language, and represent the characters of miscreants and debauchees? Can it then be lawful in any to contribute in the least degree to support men in this unhallowed employment?'—2. 'Men of good character going occasionally to the theatre contribute to the sin of others, by emboldening those to attend all plays indiscriminately who are in most danger of infection.'

'In this enquiry, says he, we have reasoned against what is called "a well regulated stage." That is to say, instead of attacking the corruptions which now adhere to it, we have endeavoured to shew, that from the purpose intended by it, from the present state and general taste of mankind, and the nature of the thing itself, a public theatre is not capable of such a regulation as to make it consistent with the purity of the Christian profession to attend or support it.'

Though we agree with this author in many of his observations, and esteem his *Essays* worthy of a serious perusal, yet, we think his zeal too precipitate: we cannot wish to see the theatre

theatre abolished. Mankind are not angels; no laws, no remonstrance whatever will at once bring the gay part of the world to that heavenliness of mind of which he speaks; they will have their amusements. Deprive them of the stage, they change their recreation, and pursue their pleasures in a different, perhaps a more exceptionable, way (p. 16). A writer, therefore, betrays his ignorance of human nature, who hastily attempts to carry his reformation beyond the bounds of moderation: it would be a more rational and successful scheme to put the theatre under proper regulations; and this, we make no doubt, is practicable*.

The Ecclesiastical Characteristics, and the Apology for them, compose the remaining part of this volume.

The Characteristics he styles *An humble Attempt to open the Mystery of Toleration*. Our readers will be able to form an idea of this piece of satire from the following extracts.

‘Maxim I. All ecclesiastical persons, of whatever rank, whether principals of colleges, professors of divinity, ministers, or even probationers, that are suspected of heresy, are to be esteemed men of great genius, vast learning, and uncommon worth, and are by all means to be supported and protected.’

‘Maxim III. It is a necessary part of the character of a moderate man, never to speak of the Confession of Faith but with a sneer; to give sly hints that he does not thoroughly believe

* Suppose the lord-chamberlain were to appoint a committee of gentlemen, properly qualified for that purpose, to examine the merits of every dramatic performance, to expunge every indelicate expression, and prevent the exhibition of every thing which had a pernicious tendency; would not this produce a reformation, and obviate every material objection against the immorality of the stage? Mankind are, perhaps, not so abandoned as ascetic writers represent them; they would not, we may venture to believe, be displeased with such a regulation, nor would the theatre be deserted.

‘But, says our author, where can the plays be found, at least comedies, that are free from impurity, either directly, or by allusion and double-meaning?’—There may sometimes, we confess, be too much reason for this remark; some of them are not so pure as might be wished, though much more so than formerly: but if such a regulation as we have pointed out, were to take place, we should have no want of unexceptionable plays; dramatic writers would soon endeavour to refine their sentiments, and give a proper tendency to their compositions.

it; and to make the word orthodoxy a term of contempt and reproach.'

'Maxim IV. A good preacher must not only have all the above and subsequent principles of moderation in him, as the source of every thing that is good; but must, over and above, have the following special marks and signs of a talent for preaching. 1. His subjects must be confined to social duties. 2. He must recommend them only from rational considerations, viz. the beauty and comely proportions of virtue, and its advantages in the present life, without any regard to a future state of more extended self-interest. 3. His authorities must be drawn from heathen writers, none, or as few as possible, from Scripture. 4. He must be very unacceptable to the common people.'

These maxims are accompanied with remarks, of which the following is a specimen:

'I shall subjoin a short catalogue of the most necessary and useful books, the thorough understanding of which will make a truly learned moderate man: Leibnitz's *Theodicee*, and his *Letters*, Shaftsbury's *Characteristicks*, Collins's *Enquiry into Human Liberty*, all Mr. H——n's pieces, Christianity as old as the Creation, D——n's *Best Scheme*, and H——s *Moral Essays*. The two last are Scots authors: and it is with pleasure I can assure my countrymen, they are by far the most perfect of them all, carrying the consequence of the scheme to the most ravishing height.

'But to give a still higher proof of my deep concern for the improvement and edification of ingenious youth, I have taken the pains to extract very faithfully the sum and substance of the above library, and do here present it to the world, under a name which is not without a meaning, though not intelligible to all, viz.

THE ATHENIAN CREED.

'I believe in the beauty and comely proportions of dame Nature, and in almighty Fate, her only parent and guardian; for it hath been most graciously obliged (blessed be its name) to make us all very good.

'I believe that the universe is a huge machine, wound up from everlasting by necessity, and consisting of an infinite number of links and chains, each in a progressive motion towards the zenith of perfection, and meridian of glory; that I myself am a little glorious piece of clock-work, a wheel within a wheel, or rather a pendulum in this grand machine, swinging hither and thither by the different impulses of fate and destiny; that my soul (if I have any) is an imperceptible bundle of exceeding minute corpuscles, much smaller than the finest Holland sand; and that certain persons, in a very eminent station, are no-
thing

thing else but a huge collection of necessary agents, who can do nothing at all.

' I believe that there is no ill in the universe, nor any such thing as virtue absolutely considered ; that those things vulgarly called sins, are only errors in the judgement, and soils to set off the beauty of Nature, or patches to adorn her face ; that the whole race of intelligent beings, even the devils themselves, (if there are any) shall finally be happy ; so that Judas Iscariot is by this time a glorified saint, and it is good for him that he hath been born.

' In fine, I believe in the divinity of L. S——, the saintship of Marcus Antoninus, the perspicuity and sublimity of A——e, and the perpetual duration of Mr. H——n's works, notwithstanding their present tendency to oblivion. Amen.'

The third volume contains a practical treatise on regeneration, in which he affirms that every child of Adam, by nature, is at enmity with God ; that there must be an essential change * in order to salvation ; that regeneration must be ascribed to the supernatural agency of the Holy Ghost ; and that, till this is wrought, the person is in sin, and can do nothing but sin, &c.

It gives us pain to see men of piety and learning perverting the words of revelation, and inculcating religious notions which are not to be found in Scripture. The misfortune is, they inconsiderately apply those expressions which were addressed to the first converts, to Christians of the present age ; those which were addressed to whole societies, they apply to individuals ; those things which are spoken of the extraordinary operations of the Holy Spirit in the apostolic age, they ascribe to his influence in succeeding times ; those which relate to the practical wickedness of the heathen world, they apply to the natural constitution of every child of Adam ; and those which relate to the Christian dispensation, they apply to a future state †. By these means they envelop the doctrines of the Gospel in darkness and mystery, and father nonsense and blasphemy upon the word of God. Our author, though an able and ingenious writer, frequently falls into these mistakes, and abandons the dictates of reason and Scripture upon the authority of that precious body of divinity called *The Confession of Faith* !

* The word *αναγενναω*, &c. imply an *essential change* ; but expressions of this kind, in the New Testament, are only applicable, *literally and strictly*, to the *conversion* of Jews and heathens to the religion of Christ.

† E. g. Many passages relating to justification, salvation, &c.

XI. *A Collection of the Texts in the New Testament that seem to favour the Trinitarian or Unitarian Schemes. With some Abstracts from the Antients, who lived before our Saviour, shewing their Opinions concerning the Supreme Being, that Spirit whom we Christians call Saviour, and other Spirits. Dedicated to the Memory of the Evangelists and Apostles. 4to. Pr. 1s. Johnston.*

‘THE following collection, says the author, is published, to lay before all impartial readers the texts that appear to favour either the Trinitarians or Unitarians ; and all that is desired of the reader is, to read the words, without any prejudice in favour of the opinion of any party or church whatever : which is the Protestant doctrine of private judgment.’

This author’s method is undoubtedly right. The Trinitarian controversy is not to be decided by the authority of a council, the sanction of a creed, or the articles of the church. It is not to be elucidated by the jargon of scholastic terms, or the subtilities of metaphysics. The business of every Christian, in this dispute, is, to *search the Scriptures*, to compare one passage with another, and regulate his opinion by the obvious meaning of the words, and the general tenor of Revelation.

The passages which our author has selected are plain, expressive, and, if duly considered, sufficient to determine the point in question.

The following specimen will enable our readers to form an idea of this writer’s judgment in the execution of his design.

‘*The Texts in the New Testament which seem to favour the Equality between God the Father and his Son Jesus Christ.*

‘ Matthew the Evangelist.

‘ Chap. i. ver. 23. They shall call his name Emanuel, which, being interpreted, is, God with us.

‘ N. B. The word God is often in scripture applied to angels, and other creatures, *vide* ch. viii. ver. 5. in 1 Corinthians,

‘ Ch. iii. ver. 7. Jesus saith unto him, Thou shalt not tempt the Lord thy God.

‘ N. B. The observation on the preceding text is to be noticed.

‘ John the Evangelist.

‘ Ch. i. ver. 1. In the beginning was the Word, and the Word was with God, and the Word was God.

‘ N. B. Notice the former observation.

‘ Ch. x. ver. 30. I and my Father are one.

‘ N. B. This oneness is explained afterwards in the observations on another text, viz. on ver. 20, 21, 22. ch. xvii. of John

the

the Evangelist, and ver. 17. ch. xx. by which it is evident, it does not mean an equality.

‘ Ch. xii. ver. 45. He that seeth me, seeth him that sent me.

‘ Ch. xiv. ver. 9. He that hath seen me, hath seen the Father, and how sayest thou, Shew us the Father. Ver. 10. Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father who dwelleth in me, he doth the works.

‘ N. B. As the Father is a spirit, he cannot be seen, so that the seeing here mentioned, can only mean seeing him in his works; and in many places, after mentioned, he says, he does these works by a power derived from the Father, and here he owns himself sent by the Father, and that the Father does the works. The last cited verse explains the former, and shews that the oneness, or union, between the Father and Son, is of the same nature with what is mentioned in the same Evangelist, John, ch. x. ver. 29. and ch. xvii. ver. 20, 21, 22. which is afterwards explained, and imports no equality.

‘ Philippians.

‘ Ch. ii. ver. 6. Who being in the form of God, thought it no robbery to be equal with God.

‘ N. B. A very moderate knowledge in the Greek will shew, that this text is wrong translated, and the following verse shews that translation to be inconsistent with it, and contrary to our Saviour’s meaning, ver. 7. But made himself of no reputation, and took on him the form of a servant.

‘ N. B. The true translation of the last part of the said 6th verse, as it stands in the best manuscripts, instead of, *thought it no robbery*, &c. is, *did not aspire after*, or grasp at, being equal with God; and in this sense the 7th verse follows naturally.

‘ Colossians,

‘ Ch. i. ver. 16. All things were created by him, and for him.

‘ N. B. That is, to advance his glory, and is fully explained in Revelations, ch. v. ver. 8, 9, 10. 13, 14. so as no argument can be drawn from it, for the equality between the Father and Son.

‘ Ch. ii. ver. 9. For in him dwelleth the fulness of the Godhead bodily.

‘ N. B. *Vide* ch. i. ver. 19, of the same Epistle, by which it appears, that this fulness is derived from the Father, and so no argument can be drawn from it, for the equality between the Father and Son,

‘ 1 Timothy.

‘ Ch. i. at the beginning : Paul an Apostle of Jesus Christ, by the commandment of God our Saviour and Lord Jesus Christ.

‘ N. B. I have marked this text, because I have heard it made use of for the equality between the Father and Son ; but it seems to me *to have quite another meaning* : for, 1st, It is plain, that the words *God our Saviour* here must mean a person distinct from our Lord Jesus Christ, which can be no other than the Father. 2dly, That sometimes the word *Saviour* is applied to the Father, who may be as properly said to be our Saviour by accepting of Christ's mediation, as he can be called so for offering it.

‘ Ch. ii. ver. 3. For this is good and acceptable in the sight of God our Saviour.

‘ N. B. The same observation as on the preceding verse is to be made.’

XII. *Ruins of the Palace of the Emperor Dioclesian, at Spalatro, in Dalmatia. By R. Adam, F. R. S. F. S. A. Architect to the King and to the Queen. Folio. Pr. 3l. 10s. in Sheets. Printed for the Author, and sold by Millar.*

WE congratulate the public upon the noble and numerous list of subscribers prefixed to this work, and we are sorry to observe, that the engraved part of it is done by foreigners, with a taste and execution that never has been equalled in this country.—But England has always been indebted to the progress her neighbours have made in the fine arts, which (to make use of the words of a celebrated song) *has roused her generous flame*, and excited her to an emulation, which, in some cases, has terminated in excellence.

Mr. Adam, the editor of this magnificent work, observes, that ‘ the buildings of the antients are in architecture, what the works of nature are with respect to the other arts ; they serve as models which we should imitate, and as standards by which we ought to judge ; for this reason, they who aim at eminence, either in the knowledge or in the practice of architecture, find it necessary to view with their own eyes the works of the ancients which remain, that they may catch from them those ideas of grandeur and beauty, in which nothing, perhaps, but such an observation can suggest. Scarce any monuments now remain of Grecian or of Roman magnificence but public buildings. Temples, amphitheatres, and baths, are the only works which had grandeur and solidity enough to resist the injuries of time, and to defy the violence of barbarians : the private but
splendid

splendid edifices in which the citizens of Athens and Rome resided, have all perished; few vestiges remain of those innumerable villas with which Italy was crowded, though in erecting and adorning them the Romans lavished the wealth and spoils of the world. Some accidental allusions in the ancient poets, some occasional descriptions in their historians, convey such ideas of the magnificence, both of their houses in town and of their villas, as astonish an artist of the present age. The more accurate accounts of these buildings, which we find in Vitruvius and Pliny, confirm this idea, and convince us, that the most admired effects of modern architecture, are far inferior to these superb works, either in grandeur or in elegance. There is not any misfortune which an architect is more apt to regret than the destruction of these buildings; nor could any thing more sensibly gratify his curiosity, or improve his taste, than to have an opportunity of viewing the private edifices of the ancients, and of collecting from his own observation, such ideas concerning the disposition, the form, the ornaments, and uses of the several apartments, as no description can supply.'

Such were the considerations that prompted our ingenious artist to visit the ruins of Dioclesian's palace at Spalatro, in Dalmatia, which had never been observed with accuracy, or drawn with any taste, though tolerably entire. He set out with M. Clerisseau, an able French artist, from Venice, on the 11th of June, 1757, and arrived on the 22d of the same month at Spalatro, which, he observes, has a situation not only picturesque but magnificent, and evidently derives its name from the corruption of the word *Palatium*. Reader, think not that a taste for the polite arts is confined to times or climates. The inhabitants of Spalatro have destroyed some parts of the palace, in order to procure materials for building. In some places, houses are built on the old foundations, and modern works are so intermingled with the ancient, as to be scarcely distinguishable. Let us not be presumptuously partial: Was not one of the finest remains of antiquity in the world, we mean the temple of *Terminus*, demolished the other day by a Gothified Scotchman, to serve as materials for making the head of a mill-dam? As an atonement for this sacrilege, a duke of Queensbury could save a Stone-henge from the like impious fate.

The Venetian governor of Spalatro was so much of a Vandal, that while Mr. Adam was delineating this beautiful remain of antiquity, he imagined that he was taking a plan of the fortifications of the place; and, had it not been for general Græme and an Italian nobleman of taste, who interposed with the barbarian, the public might have been deprived of the valuable work before us, which, by a most amazing application, was com-

completed in five weeks. At the end of the Introduction, from whence we have given the foregoing extracts, Mr. Adam talks with a very becoming modesty of the noble work exhibited at a private expence by the gentlemen who published the Ruins of Palmyra and Balbec.

After the Introduction, Mr. Adam gives us a description of the general plan of Dioclesian's palace, as restored by himself, explaining the manner of disposing the apartments in the houses of the ancients. In this part of the work no man has ever made a better use than Mr. Adam has done of the maxim *Ex pede Herculem*. The plan which he has laid down according to the remains of this magnificent building, is regular, consistent, and so far as we can judge from analogy, is demonstrable. We are sorry that it is not in our power to give our readers an adequate idea of it, which can be obtained only by the plates. The following general description may, however, be acceptable.

' The palace of Dioclesian, at Spalatro, possessed all those advantages of situation, to which the ancients were most attentive, and which they reckoned essential to every agreeable villa. The soil of that part of Illyricum was dry and fertile, though now considerable tracts of land lie uncultivated. The air is pure and wholesome; and though extremely hot during the summer months, this country seldom feels those sultry and noxious winds to which the coast of Istria, and some parts of Italy, are exposed. By the care of the architect, in observing an excellent precept of Vitruvius *, every inconvenience arising from the winds is avoided as far as possible; the principal streets or apertures of the villa being so disposed, as not to lie open to the impression of any of the winds which blew most frequently in this climate. The views from the palace are no less beautiful, than the soil and climate were inviting. Towards the west lies the fertile shore that stretches along the Adriatic, in which a number of small islands are scattered in such a manner, as to give this part of the sea the appearance of a great lake. On the north-west lies the bay which led towards the ancient city of Salona, and the country beyond it appearing in sight, forms a proper contrast to that more extensive prospect of water which the Adriatic presents to the south and to the coast. Towards the north the view is terminated by high and irregular mountains, situated at a proper distance, and in many places covered with villages, woods, and vineyards.'

With regard to the building itself, Mr. Adam informs us, that the dimensions of one side of its quadrangle, including the towers, are no less than 698 feet, those of the other are 592 feet,

* ' Vitruvius, lib. i. c. 4 & 6. lib. vi. c. 1.

making the superficial content 413,216 feet, being nearly nine English acres and an half. The whole building was of a quadrangular form, and was divided by two large streets, leading to the different gates, and crossing each other at right angles. The principal street which we enter from the north, is 36 feet 3 inches in breadth; its length, from the inside of the gate to the place where it intersects the street which runs from east to west, is 238 feet $5\frac{1}{2}$ inches; the breadth of the other street is the same, and it extends 424 feet 6 inches. Both of them are bounded on each side by arcades of 13 feet wide, many of which are still entire. The first of these streets leads directly to the Peristylum, which was the name the ancients gave to the area, or court, before their villas. The remaining parts of the description of this noble palace we must omit, because, as we have already observed, it would be unintelligible without the plates.

Having thus done justice to this most magnificent work, and, we hope, to the abilities of its editor, our readers will not suspect us of any malevolence, when we say, that the architecture of it is not comparable to that of Dioclesian's baths. We wish, for the sake of the fine arts, that Mr. Adam, if he is possessed of the drawings of the latter, had given the publication of them the preference to the superb work now before us; nor can we close this article without observing that, strong as our veneration is for the works of antiquity, we cannot help thinking an Earl Temple, a Countess of Leicester, a Lord Scarisdale, and many other English noble personages, are more elegantly as well as more comfortably lodged than the emperor Dioclesian was when he inhabited this superb edifice. Upon the whole, we cannot adopt the high idea which Mr. Adam endeavours to give us of this emperor's taste; for the disparity between this palace and his baths seems to render it accidental, and that it pointed rather towards state and magnificence than true gracefulness and beauty.

XIII. *Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours, of the Ingenious, in many considerable Parts of the World. Vol. LIII. for the Year 1763.*
4to. Pr. 12s. Davis and Reymers. [Concluded.]

THE twenty-ninth article of the volume before us (see page 218 of our last) contains A curious method of lessening the quantity of friction in engines, by Keane Fitzgerald, Esq; F.R.S. — This article we think is penned with great accuracy and precision, and the principles and experiments which it contains, may be improved to vast advantage in mechanics.

We.

We cannot omit mentioning the thirty-second article, which contains An account of the success of the bark of the willow in the cure of agues; in a letter to the Right Honourable George earl of Macclesfield, president of R. S. from the Revd. Mr. Edmund Stone, of Chipping-Norton in Oxfordshire.—Mr. Stone acquaints us, under this head, that he has used the medicine in question for five years successively and successfully in cases of agues. We are not sure how far the gentlemen of the faculty may think it safe to follow his practice: we should be sorry if a friend whom we valued, had no other chance for life than what this medicine could afford him.

The thirty-fourth article contains Roman inscriptions at Tunis in Africa, copied about the year 1730, by Dr. Carilos, a native of Madrid, then physician to the Bey of Tunis, communicated by John Locke, Esq; F. R. S.—This is a collection of a large number of inscriptions, which may be of use to the local history of Tunis, where inscriptions seem to have been common in times of Christianity. It appears from an inscription, that Adrian built an amphitheatre at a place called Taborba, five leagues from Tunis, which was demolished by a barbarian called Mahomet Bey. Among those inscriptions we meet with some poetry, particularly two lines addressed to the stone statue of a cock on the top of a tower.

*Cujus si membris vocem natura dedisset
Cogerat hic omnes surgere mane deos.*

Several papers in this volume relate to earthquakes, and may be of use towards establishing a general theory of the subterraneous regions,

The vegetable fly, which employs the forty-fourth head, transmitted by Dr. W. Watson, seems to have been mistaken for another substance.

The forty-fifth article is, An attempt to explain a Punic inscription lately discovered in the island of Malta. In a letter to the Reverend Thomas Birch, D. D. Secret. R. S. from the Reverend John Swinton, B. D. of Christ-Church, Oxon. F. R. S. and member of the Etruscan academy of Cortona in Tuscany.—This inscription was communicated by the Honourable Mr. Lyttelton to Mr. Swinton, and was sent from Rome by the Abate Venuti, antiquary to the pope. Mr. Swinton's explanation of it deserves great applause. The sense of the inscription, according to that ingenious gentleman, is as follows: "The interior part of the house of long duration (or long home, i. e. the grave)—The sepulchre of an upright man deposited (here) in a most sound (or dead) sleep—The people having a great affection for him were vastly concerned when

Hannibal the son of Barmelec (Barmile or Bormile) was put into the earth or interred."

The forty-seventh head contains, 'Second Paper concerning the parallax of the sun determined from the observations of the late transit of Venus, in which this subject is treated of more at length, and the quantity of the parallax more fully ascertained. By James Short, M. A. and F. R. S.'

The fiftieth article gives An account of a blow upon the heart, and of its effects: by Mark Akenfide, M. D. F. R. S. and physician to her majesty.—This patient was admitted into St. Thomas's hospital: his complaint arose from a blow or push he received from his master, which drove the edge of a plate forcibly between two of his ribs, and striking his heart, he died of the hurt or wound.

The fifty-first article contains, *Ratio conficiendi nitrum in Podolia*: Authore —Wolf, M. D. or, The method of making salt-petre in Podolia: communicated by Mr. Henry Baker, F. R. S.—This account is written in Latin, and is curious and entertaining. We are told, that the Podolian and the Ukranian nitre is produced by an elixivation of earth and ashes, and the process is extremely curious. The earth is of a peculiar kind, and it may be worth while to enquire whether such may not be discovered in this country.

The fifty-third paper gives us An account of the Sea-Pen, or *Pennatula Phosphorea* of Linnæus; likewise a description of a new species of Sea-Pen, found on the coast of South Carolina, with observations on Sea Pens in general. In a letter to the Honourable Coote Molesworth, Esq; M. D. and F. R. S. from John Ellis, Esq; F. R. S. and member of the Royal Academy at Upsal.—We cannot do justice to this extraordinary article without transcribing the author's account of it.

' This curious sea production, I find, by your letter, you took for a new kind of coralline, and not without reason, when upon examining it (as it was not long taken out of the sea) there were still remaining several of the suckers like heads of Polypes disposed along its sickle-shaped Pinnulæ. But when you hear of more of its properties, you will agree with me, that it belongs to another class of animals; I shall mention only one at present, till I come to describe it more particularly, and that is, that it floats or swims about freely in the sea; whereas Corals, Corallines, Alcyonia, and all that order of beings, adhere firmly by their bases to submarine substances.

' This animal was well known to the ancients by the name of the Sea-Pen; many of the old authors took it for a *Fucus* or sea-plant.

This

‘ This species of yours has been found in the Ocean from the coast of Norway to the most remote parts of the Mediterranean-Sea, and not only dragged up in trawls from great depths of the sea, but often found floating near the surface.

‘ Dr. Shaw, in his History of Algiers, remarks that they afford so great a light in the night to the fishermen, that they can plainly discover the fish swimming about in various depths of the sea. From this extraordinary property Doctor Linnæus calls this species of Sea Pen, *Pennatula Phosphorea*, and remarks, after giving the synonyms of other authors, *Habitat in Oceano fundum illuminans*.

‘ In order to attempt a description of it; the outward appearance of this animal is not unlike one of the quill feathers of a bird’s wing, but they are found of different sizes from 4 to 8 inches in length; this of yours is about 4 inches long; the lower half of it is naked, round, and white, not unlike the quill part of a writing pen; the upper part represents that of the feathered part of the pen, and is of a reddish colour, but faded by soaking it often in water in order to examine it more minutely. This upper half (which arises from the quill and is feathered on both sides) is a little compressed, and becomes smaller and smaller till it ends in a point at the top; along the back of this, in the same manner as in the inner side of a common writing pen, there is a groove in the middle from the quill to the extremity: from each side of this upper part of the stem proceed little parallel feather-like fins; these begin at the top of the quill part, very small on each side at first, but lengthen as they advance towards the middle; from hence they shorten gradually on each side, till they end at a point at the top; their terminations preserving on each side the figure of the segment of a circle. I come now to consider more minutely those Pinnulæ, or feather-like fins, that project on each side, and form the upper part of this animal. These are evidently designed by nature to move the animal backward or forward in the sea, consequently to do the office of fins, while at the same time, by the appearance of the suckers or mouths furnished with filaments or claws, they were certainly intended to provide food for its support; for notwithstanding what Dr. Linnæus has said in regard to its mouth in his system of nature, viz. *Os baseos commune rotundum*, I could not, with the help of the best glasses, discover that the point of the base was penetrated in the least, so that I am clearly of opinion, that this animal, like the Hydra Arctica or Greenland Polype, which I have described in my Essay on Corallines, nourishes and supports itself by these suckers or Polype-like figures; that by these, both kinds take in their food, and have no other visible means of discharging the exuvie
of

of the animals they feed upon, than by the same way which they take them in; and that, from attentively considering the structure and manner of living of both these animals, I shall make no doubt in classing them in the same genus of Pennatula, though they vary very much in their exterior form and size, and consequently are of very different species.

‘The stem of the suckers of this animal is of a cylindrical form; from the upper part proceed 8 fine white filaments or claws to catch their food: when they retreat on the alarm of danger they draw themselves into their cases, which are formed like the denticles of the Corallines; but here each denticle is furnished with spiculæ, which close together round the entrance of the denticle, and protect this tender part from external injuries.’

This article is illustrated by plates, which convey a clear idea of the form of this extraordinary production. Upon the whole, as the learned editors of the Philosophical Transactions do not pretend to give their own opinions as to the merits of the publications they usher into the world; neither shall we. It would be unjust to make the proprietors of a stage-coach or a passage-boat accountable for the characters or morals of the persons they carry. It is enough for us, if we have pointed out those articles which we think are the best entitled to the notice of the public.

XIV. *The Origin of Language and Nations, hieroglyphically, etymologically, and topographically defined and fixed, after the Method of an English, Celtic, Greek, and Latin English Lexicon. Together with an historical Preface, an hieroglyphical Definition of Characters, a Celtic general Grammar, and various other Matters of Antiquity: Treated of in a Method entirely new. By Rowland Jones, Esq; of the Inner Temple. 8vo. Pr. 10s. 6d.*

MR. Jones, the author of this dictionary, should we urge a certain charge against him, may answer as a greater man did, “We are not mad, most noble Critical Reviewers.” He may add, that it is the lot of every great genius to be thought so by every person who does not understand what he writes. This may possibly be the case with our author, and therefore we shall submit some passages of his work to the judgment of those elevated capacities who have the good fortune to comprehend him. In his preface, which is intended as a critical introduction to his Dictionary, we have the following specimen of his manner of treating letters and characters, in which he makes most notable discoveries; the reader, however, is previously to understand, that in this quotation we give the most intelligible,

gible, and, according to the rules of common sense, the least exceptionable part of this performance.

‘ The character and letter o, being the alpha and omega, and as the indefinite circle of time and space, comprehending all nature, as well as all characters and letters, stands foremost in my alphabet. This character and letter in a more confined sense in the composition of language, seems to be a particle, representing a globe, the sun, a wheel, &c. in a primary sense, as the shape and figure of the character has some affinity or likeness to the objects themselves; and in a secondary sense, motion, heat, light, &c. as they are qualities belonging to the several external objects which this character represents; when it happens to be the only vowel in a particle or word, other letters are added to shew what kind of o it stands for, as in the Celtic word ol, all, the l is joined to express it to be the o extended, which will be farther explained under the letter l; but when an o stands by itself, it is either an interjection or a preposition, as o from, because the sun is at a distance from us; o, a note of admiration, because the sun is admirable; o is also a note of abhorring, which is the same as to say move from or away; but the more natural sound of this letter seems to be the note of admiration, which sound seems to be peculiar to man, as if he alone of all animals was to look upwards, from a, which is the first natural note of other animals; and in the Celtic it ought to be sounded like the English and Latin o; the w standing in the Celtic in the place of oo, ou, and the great o, and therefore made use of to express every admirable being, as God, man, animals, and other existences, as appears in the lexicon. The o also expresses the number which comprehends all numbers, and was so formed from its containing the several parts of the creation, &c. as appears in the lexicon under the several words which make up and express the several numbers to the number ten.’

In this manner Mr. Jones, with a great deal more of that inspiration and learning which vulgar capacities are but too apt to term enthusiasm and extravagance, proceeds through the other letters of the alphabet; and therefore, instead of selecting any passages that ignorant mortals may think nonsense, we shall present our readers with the explanation of the ten first words of his dictionary.

‘ ABBOT; ABOD; ABATOS; ABBAS. These words are from the particle a, and the Celtic primitive bôd, an abode, an abbot being always resident at one place.

‘ ABLE TO BE; DIXON; IXUEIN; POSSE. Able is compounded of the particles a-bi al, the high life; dixon is from id-uxa-un, it is the highest one; whence ixuein: posse is from p-o-isa, a thing from being the lowest,

‘ ABLE;

* ABLE; ABL OF GALLU; ALKEI; HABILIS. Gallu is from g-al, an high action; whence alkei; able and the rest are explained under the last class of words.

* ABLE; DIXONI; IXUO; QUEO. The Latin term comes from the Greek or Celtic, the rest are defined under the last class.

* ABODE OR HABITATION; BÔD; OIEKEMA; HABITATIO. The Celtic word bôd is a compound of bi-w-id, it is man's living or dwelling; whence abode, habitatio and habitation: oikema is from w-cau-am, a shut or covering about a man, as oikos is from w-cau-fi, it is man's inclosure.

* ABOLISH; DILEU; ABOLEO; ABOLEO. The root of these terms seems to be the Celtic word colli or olli, to be lost, with ab, di and ap prefix'd, signifying from or without, that is, to forgive; as for example, abolish is from ab-olli-fi, it is from being lost.

* ABOVE; AR OR GOR; YPER; SUPRA. Ar here ought to be pronounced short to distinguish it from âr or aar, signifying earth; but it seems to have had its origin from this term, because we are upon or above the earth; uper is from the Celtic y-pe-ar, the part above; supra is from fi-p-ar, it is the part above, ar being transposed into ra; above is from the Celtic ub-ef, it is up, the Celtic f being of the same effect with the English v consonant.

* ABOUT; AM; AMPHI; CIRCUM. The Celtic am seems to be a primitive composed of a-am, a round of hills, or surrounding mountains; whence amphi, with the addition of phi signifying me: circum is from the Celtic cirx-am, round about; and cirx is a compound of ac-ir-ux, the radical vowel being commonly dropped in Celtic compositions, though generally to be understood.

* ABRUPT; RHWYGEDIG; APPOROX; ABRUPTUS. Rhwyg a rent, composed of ir-w-ig, an angry man's action, is the primitive here; to which the prepositions ab and ap being prefixed, the other words were formed; so that a rent is the consequence of an angry man's action.

* ABSCOND; DIRGELU; SUNGKALUPTO; ABSCONDO. Dirgelu is from di-ir-gel, to hide from the light; whence the Greek term was formed, with a small variation; abscondo and abscond seem to be compounded of the particles abs-ac-en-id, it is without acting high, or appearing.

It is with great pleasure we inform the public, that the above is but a very imperfect specimen of our author's critical abilities in the Celtic language. Were we to dip deeper into this inscrutable performance, we should have far greater opportunities of admiring our author. We cannot, however, resist the

temptation of transcribing the following etymologies, especially as two of them have a particular relation to the fair sex.

'WHETHER; AI; EME OR EITE; AN OR UTRUM. Ai is from a-i, earth or action; an is from a-ni, earth or not; eite is from ai-it, it is ai, that is, earth or action: eme is from ai-am, earth or action; utrum is from ai-tir-am, action, or the part possessed; whether is from xwith-âr, earth or breath.'

'WHORE; PYTAN; PORNE; MERETRIX. Pytan is from py-tan, a filthy or dirty under, or from pe-tan, an under thing; porne seems to be from p-arni, the thing upon her; or from phy-arni, the phye upon her; whore is from whoar, all upon her, who, as in whole, here signifying all; meretrix is from merx-trix, an unfortunate woman.'

'WIFE OF WOMAN; GWARIG OR MERX; OAR OR GUNE, GUNAIKOS; MULIER OR UXOR. Woman is from w-oman, an animal from man; wife is from w-y-fi, my animal; gwarig is from gwr-ag, from man; merx is from mi-ur-ax, my offspring; oar is from wr, man; gune is from ag-un, from one; uxor is from ax-ur, from man; mulier is from ma-il-wr, the great race of man.'

Towards the end of this work we have an historical, or rather (as it ought to be called) a geographical lexicon, which we conceive to be executed with a smaller degree of genius and learning than the preceding, because we understand several passages of it, though of others we are quite ignorant; and, indeed, by far the greatest part of it is unintelligible to us. The author talks like a druid rising out of the grave after eighteen hundred years sleep. No man dares disbelieve him, and no critic can contradict him.

FOREIGN LITERARY INTELLIGENCE.

XV. FRANCE.

PARIS. *Harmonie des Pseaumes & de L'Evangile, ou Traduction des Pseaumes & des Cantiques de l'Eglise, avec des Notes relatives à la Vulgate, &c.* That is, *The Harmony of the Psalms and the Gospel, or, a Translation of the Psalms and Church Canticles, with Notes relative to the Vulgate, the Septuagint, and the Hebrew Text.* For the Brothers Estienne, in 12mo.—This is a posthumous work of the learned abbé Pluche, to whom the public is indebted for many excellent performances. The key which this celebrated author makes use of in the explanation of these sacred canticles, generally speaking, is very simple; his translation is elegant

gant and literal, and his remarks, pointing out the difference between the Hebrew text and the translations, are fraught with erudition.

Amusemens Philosophiques sur diverses Parties des Sciences, et principalement de la Physique et des Mathematiques. Par le Pere Bonaventure Abat, Cordelier de l'Observance, & Associé des Belles Lettres de Barcelone. That is, *Philosophical Amusements on different Parts of the Sciences, and chiefly of Natural Philosophy and the Mathematics.* By Father Bonaventure Abat, a Franciscan Friar. To be had at Desaint and Saillant's, in 8vo.——This ingenious and agreeable work contains twelve treatises, or amusements. They dwell chiefly on optics, without neglecting the interesting parts of natural philosophy. The reader will be particularly pleased with the experiments which the author has made to determine the real focus's of burning glasses. He will also be delighted with his proofs of the possibility of Ptolemy Euergetes's spying glass, by the help of which the enemy's fleet was seen at the distance of upwards of an hundred leagues; and the learned must applaud the erudition he displays in his conjectures concerning the existence of this famous spying-glass.

Recueil des Memoires les plus interessans de Chymie et d'Histoire Naturelle, contenus dans les Actes de l'Academie d'Upsal, & dans les Memoires de l'Academie Royale des Sciences de Stockholm. That is, *A Collection of the most interesting Memoirs of Chemistry and Natural History, contained in the Acts of the Academy of Upsal, and in the Memoirs of the Royal Academy of Sciences at Stockholm, published from the Year 1720 to 1760, translated from the Latin and the German.* For Didot junior. In two Vols. in 12mo.——Those who are acquainted with the zeal and application of the Swedish nation in the cultivation of chemistry, and with the particular conveniencies which their situation affords them of entering more deeply into the metallic branch of that science, will be more sensible than others of the value of this collection, which contain no less than forty-five memoirs.

The same bookseller has lately published, in 5 volumes in 8vo. the following work, intitled, *Dictionnaire Raisonné Universel d'Histoire Naturelle, contenant l'Histoire des Animaux, des Vegetaux, et des Mineraux, & celle des Corps celestes, des Meteores, et des autres principaux Phenomenes de la Nature, &c.* That is, *A Rational and General Dictionary, containing the History of Animals, Vegetables, Minerals, Heavenly Bodies, Meteors, and other chief Phenomena of Nature; with the History and Description of the simple Drugs extracted from the three Kingdoms, and a particular Account of their Uses in Medicine, in private Families, in Agriculture, as well as in the several Arts and Manufactures.*—The public are unanimous in commending this work, the very title of which sufficiently shews its exten-

five use. We are only to observe, that the different subjects are not so unconnected as one would apprehend from a work compiled in the form of a dictionary. The author has contrived to connect them almost systematically, by uniting under each article the several subjects that 'bear any relation to them, and by forming them into a great number of general articles, which serve as so many points of view, from whence the reader may observe the analogy of the genera and species, and comprehend the chain of relations, which connect the different branches of each kingdom.' Thus the author explains himself in an advertisement prefixed to this excellent work.

XVI. G E R M A N Y.

VIENNA. *Historia medica trium morborum, qui anno 1760, frequentissime in nosocomio mihi occurrebant. Cui adjecta est notabilium Observationum Anatomicarum decas. Auctor Joanne Georgio Hasenobrl, Nosocomii Hispanici Medico Ordinario, 1763. large 8vo. pp. 110. For J. T. Trattner.*

The same bookseller has also printed, *Nicolai Olahi Metropolitæ Strigoniensis Hungaria & Attila, sive de Originibus Gentis & Regni Hungariæ, Situ, Habitu, Opportunitatibus & Rebus, Bello, Pacisque ab Attila gestis, Libri duo, nunc primum ex codice Casareo Olahi manu emendata conjunctim editi, 1763, large 8vo. pp. 244.* — These two works of Olahus, a learned Hungarian of the 16th century, were published before; but, not to mention that they had been printed separately, the former appears at present with considerable corrections and additions, which were found in the author's own manuscript. The new editor, M. Adam Francis Collarius, has added to these two books, some other pieces relative to the history of Hungary, and which, before this time, had never seen the public light.

BERLIN. At a public meeting held the 7th of June, in the Royal Academy of Sciences, Professor Formey, after a discourse relative to the subject, declared that the prize for this year had been adjudged to the author of the memoir, No. 6. with the following motto, *Pacatumque regit patriis virtutibus orbem*; and, upon opening the note, it appeared to be Francis Sabbathier, professor in the college of Chalons sur Marne. M. Formey afterwards proposed the question started by the mathematical class for the year 1766. The counsellor de Francheville read the first part of a memoir concerning the origin, progress, and state of the sciences in Germany. M. de Pre-montal read the second part of a treatise on Memory, and the means of strengthening it in children; and professor Castillon con-

concluded the meeting with reading a memoir on the discoveries towards perfecting the instruments of dioptrics.

At a general assembly, held the 10th of May, the celebrated M. Euler read a memoir in French, intitled, *A Construction of Objects composed of two different Sorts of Classes, which are productive of no Confusion, neither by their opening, nor by the different Refrangibility of their Rays, with the most advantageous Method of making Spectacles.* The same day M. Muller presented the academy with a Latin work of his own composing, in which was contained a description of all the insects that are to be found in the country of Fredericksdall, in Denmark.

Some time ago M. Reinhard published in the German tongue, his *Metaphysical Researches on the laws of motion*, which have been lately translated into French, by M. Formey. The French translation is printed for Petra. This is a work of great reputation, and deserves a more particular notice in some of our future Reviews.

NUREMBERG. The 13th volume of the Imperial Academy of the Curious Inquirers into Nature, has been lately published here in the German tongue for Wolfgang Schwartzkopf, and forms a volume in 4to. of 412 pages, 1764.

ZELL. *Recueil pour l'Esprit et pour le Coeur, tom. i.* That is, *A Collection of Pieces to improve the Mind and the Heart. Part I.* For G. C. Gsellius, in 12mo. pp. 208.—This collection is published by M. Roques, pastor of the French church of Zell, who has enriched it with several of his own productions.

HAMBURG. The periodical paper published here every week by the widow Grund, under the title of the *Physician*, is still carried on with spirit. The judicious author has made several excellent alterations in his plan, extending himself more than he did before, in the description of diseases, and their method of cure. In the 10th volume, the first number of which was lately published, we meet with some very good things on burning fevers, pulmonary maladies, the epilepsy, &c. If the author should go on as he does, and as we have room to expect, this work will be one of the best treatises of physic published in Germany. This volume is of 400 pages in 8vo.

XVII. SWISSERLAND.

GENEVA. At length the Theatre of the great Corneille, with M. de Voltaire's comments, has made its appearance in this city, in 12 vols. in 8vo. The profits of this edition are designed to procure for the niece of the Sophocles of France, a maintenance worthy of the great name she bears. The

French king has subscribed for two hundred copies, and makes a present of one hundred and fifty to mademoiselle Corneille. The empress of Russia has extended her generosity in the same manner. M. de Voltaire himself has subscribed for two hundred copies, and numbers of all ranks have followed his example. But as it may not be convenient to every person to purchase this edition in 12 vols in 8vo. the Cramers have printed the famous commentator's notes separately in 3 vols in 12mo.

Whoever is desirous of being perfectly informed of the government of Geneva, considered according to the principles of legislation, ought to read the following piece, intitled, *Lettres écrites de la Champagne, &c.* That is, *Letters written from the Country, &c.* There are five of them, without any name of the author, or of the place of impression. Never was so delicate and profound a subject treated with more impartiality, abilities, and moderation. With regard to the stile of those Letters, it is surprisngly nervous, and at the same time remarkable for its elegant simplicity.

XVIII. I T A L Y.

ROME. The new edition of the works of Giovanni della Casa will be soon completed. The two first volumes are well executed: this encourages us to hope for the success of the rest, which are impatiently expected by the public.

VENICE. Signor Righelini, physician of this city, has lately published a work, intitled, *Osservazioni sopra alcuni casi rari medici, &c.* printed in 8vo. for Bastaglia.

Here has been lately reprinted in one volume in 4to. *The History of Florence, by John-Michael Bruti, corrected and enlarged with a Table of Contents. Jo. Michaelis Bruti, Historiæ Florentinæ Libri octo, Editio novissima, mendis omnibus expurgata, &c. Venet. 1764.*—This work, which is elegantly written, was so much the more deserving of the honour lately done it, as the author, though a native of Venice, took particular pains in writing the history of Venice, to defend the reputation of several illustrious but unfortunate men, whom Paul Jovius was so wicked as to endeavour to blacken.

LUCCA. Joseph Rocchi has lately printed a valuable collection of memoirs worthy of the public notice. They relate to various branches of literature, and at the same time contain some medical observations, with this general title, *Miscellanei di varia Litteratura, in 2 Vols. in 12mo.*

XIX. UNITED PROVINCES.

UTRECHT. G. T. and A. Van Paddenburg have just now published the following work in Dutch, entitled, *Ontleed en Heel kundige Verhandeling over den ontwrigten voet, uitgegeven door een gezelschap van Utrechtsche Heelmesters*. That is, *An anatomical and chirurgical Treatise of the Dislocations of the Foot, by a Society of Surgeons at Utrecht, with the following Motto, Juvenes Diligentiâ discunt*. 1764, in large 8vo. 123 pag.—This valuable work is the fruit of the different conferences which some young surgeons hold every week, to instruct each other by mutual conversation on various points of surgery, and to improve as much as possible in their most useful art. We could wish that this landable example were more generally followed; and nothing would be more effectual towards producing so happy an emulation than the work now before us. It is solid, methodical, instructive, and fraught with curious observations, wherein we clearly see that the authors, after perusing the best books on the subject, have greatly illustrated it with their own judicious remarks. In a word, this work does honour to them in every respect; and if they proceed on the same footing, they will probably have the honour of founding a chirurgical academy in the city of Utrecht.

Peter Goffe, junior, and Daniel Pinet, booksellers at the Hague, have undertaken to publish *The Military History of his Serene Highness Prince Ferdinand, Duke of Brunswick and Luneburg*; containing the history of the last war in Germany, between Great Britain and France, compiled from the memoirs and original papers of his Serene Highness, by M. W. Illustrated with maps and proper plans taken on the spot, by colonel de Bawr.—The sole title of this work is sufficient to render it interesting to the public. The author is a man of capacity and judgment, who has drawn his materials from the fountain-head.

The work is to consist of three volumes in folio, in the form of an Atlas, printed on a fine Dutch paper and new type, embellished with a great variety of cuts, maps and plans, engraved by the famous J. Van der Schley. In short, the booksellers engage to spare no pains in giving a magnificent edition of this excellent performance; but at the same time they acquaint the public, that the great expences attending so pompous an edition, oblige them to print it by subscription; and they flatter themselves that so useful and interesting an enterprize will meet with encouragement. They presume that the work completed will cost the subscribers about sixty guilders.

CAMPEN. Professor Van Hoven has published, *Theses Philosophicæ de primis philosophandi Principiis, quas Nobilissimi et Præstantissimi*

stantissimi viri Juvenes, quorum nomina sequens pagini exhibet, hoc anno Academico, per vices strenue pro viribus tuiti sunt, 1764, large 8vo. pp. 91. for Valkenier.—The learned author presents us at first with a very just picture of philosophy and its different branches; then confining himself in this volume to logic, he gives us a treatise which may have its utility after so many different performances on that subject.

MONTHLY CATALOGUE.

20. *Answer to a scurrilous Ad-vertisement published in the Public Advertiser of the 9th of May 1764. By Felice Giardini, Director of the Opera, against Gabriel Leone, his late Agent. To which are added, Giardini's Instructions and Letters. 4to. Pr. 2s. Nicoll.*

OUR court's withdrawing the subsidy from the king of Prussia, has never been treated of with half the importance by politicians, as this quarrel between two fidlers has been by their partizans. It seems Mr. Leone was ambassador and minister plenipotentiary from his sublime highness Mr. Giardini to the Italian and other states on the continent, to procure him performers for his opera; and we suppose, in imitation of his sublime highness of Constantinople, a reasonable number of eunuchs was not forgot. Mr. Leone, receiving his instructions and credentials, set out to treat with the Vento, the Mazziotti, the Guglietti, the Baini, and the Marcucci, with fifty other pretty liquid names, some of whom he subsidized, and with others he treated; but his sublime highness, like other great men, thinking that his minister plenipotentiary had misapplied his subsidies, and contracted with certain powers, whose alliances were either very insignificant or detrimental to him, upon Mr. Leone's return (for shame, for shame, reader, don't believe that an Italian fidler can be guilty of so much unpoliteness) fairly filed a bill in Chancery against him. *Tantæne animis caelestibus iræ?* Who could imagine that Giardini's fiddlestick could transform itself into the quill of a solicitor in Chancery!

But so it is, that the performance before us, which, in imitation of Mr. Churchill, Dr. Hill, Mr. Hoyle, and other great genii, is signed by Mr. Leone's own fist, leaves us no room to doubt of this incredible fact of two fidlers being in chancery. His excellency Mr. Leone makes no mean defence; only we think that he might have acted with more propriety, if, instead of submitting his case to the tribunal of the public, he had reserved it for that of the earl of Northington.

Strange

Strange that such difference should be
'Twixt Tweedledum and Tweedledee!

21. *Maria ; the genuine Memoirs of an admired Lady of Rank and Fortune, and of some of her Friends. In 2 Volumes. 8vo. Pr. 6s. Baldwin.*

There is so great a sameness in all our modern novels, that one single criticism may serve for all : they who have time to spare may innocently, and perhaps usefully, employ it in their perusal. The charge of corrupting the morals and inflaming the passions, which has formerly been objected against works of this kind, seems now no longer to subsist. A modern romance may now with safety be put into the hands of the youthful reader ; and tho' perhaps it may not allure the imagination, yet will it tend to reform the heart. For this reason we would recommend the present little performance, the heroine of which is in herself the pattern of every virtue, and drawn in so amiable a light as to excite the softer sex to emulation, and their admirers to admiration and esteem. That praise which is given to a writer who thus lifts our passions under the banners of duty, can never be too often repeated, since the feeblest efforts may thus be excited to usefulness ; and while they contribute something to our happiness will, we hope, add much to that of the author.

22. *Family Pictures, a Novel. Containing curious and Interesting Memoirs of several Persons of Fashion, in W——re. By a Lady. In 2 Volumes. 12mo. Pr. 5s. Nicoll.*

This is another of those decent performances which are calculated to insinuate virtue under the masque of entertainment. The style of this is rather less inflated than that of the preceding, but the subject is less interesting.

23. *The History of Miss Jenny Salisbury ; addressed to the Countess of Roscommon. Translated from the French of the celebrated Madame Riccoboni. In two volumes. 12mo. Pr. 6s. Becket.*

This is a most incomparable bit of French cookery. Madame Riccoboni has served up a very palatable hash from as vile materials and as common stuff as nature can produce. A young lady of infinite fortune, beauty, merit, virtue, and all that, is got with child by her lover, and a lord too, the very night before the day appointed for their marriage, which is never completed ; and the issue of the amour is this same Miss Jenny Salisbury—well, what next ?—This same Jenny Salisbury is as virtuous, as modest, as beautiful, and all that, as her mother ; but mark the sequel, reader—A married nobleman falls in love with her,

her, gets a scoundrel to personate a clergyman, marries and lies with her ; and yet the same Miss Jenny Salisbury gains the esteem of one sex, the love of the other, and fortune at last seems to jostle nature in their contest who shall make her most happy.

Gentle reader, can you imagine more contemptible commonplace ingredients than these are for a novel ; and yet the performance before us not only makes a pretty appearance upon the table, but it is so delicately seasoned, its flavour is so high, and its contents are so disguised, that you eat away, and pronounce it to be excellent. The Critical Reviewers think that this is an imposition of the most fatal tendency to youth, and that the more artfully it is managed, the more hurtful it is to genuine unsuspecting virtue. As they look upon themselves to be in some measure responsible for the morals as well as the taste of their readers, never will they give, be the pretext ever so plausible, any countenance to, or apology for vice, or an attempt to soften profligacy under the term of human frailty. The authoress has been most injudicious in the choice of her dramatic personæ, for they are such as never could exist. This has a very bad effect, for it hangs upon the reader through the whole work.

24. *The Ghost, or a minute Account of the Appearance of the Ghost of John Croxford, executed at Northampton, August the 4th 1764, for the Murder of a Stranger ; wherein many Particulars relative to that Affair, and known only to the Parties concern'd, are now first made public from the Confession of the Ghost. And to render this Performance as useful as possible, is shewn in a concise Manner, the Being of a God, the Certainty of a Resurrection and the State of the Soul, between Death and Judgment ; as also the doctrine of Spirits deduc'd from Scripture ; the Philosophy thereof explain'd, and their Use and Tendency in the Course of this World clearly determin'd ; with many other interesting Particulars naturally arising from this Subject. By a Minister of the Gospel near Northampton, personally concern'd in the Conference with Croxford's Ghost. 8vo. Pr. 1s. Crowder.*

This pamphlet is written with an air of importance, in a style superior to what we expected from the historiographer of a Ghost : however, we are not convinced by the author's arguments and protestations. We cannot easily and implicitly believe that departed spirits are permitted to infringe the course of nature, and repass the barriers of a separate state, for no end or purpose, but to tell an insignificant tale, discover a pot full of money, clink a chain, stalk thro' an empty apartment, or disturb the repose of mankind.

If

If this writer expected to convince the world that his assertions are true, he should have prefixed his name to his narrative: for who will credit an anonymous pamphlet? Besides, why did he go *alone* to search for the ring*, which was to authenticate the truth of his relation? and why did he not inform us where this curiosity is to be seen? Let him only exhibit it to the view of the public, and as there is no want of credulity and folly among the people of every county in the kingdom, he may *make a penny* of the ghost, and render his house as famous as Cock-Lane.

25. *A Colloquial Essay on the Liberal Education, and other interesting Subjects. Published by order of the Milefian Club. 8vo. Pr. 1s. Durham.*

Suidas, in his Lexicon, tells us of a critic who reviewed the works of a certain philosopher, and gave it as his opinion, that the whole was probably good, because the parts of it which he understood were excellent. We dare not say that we comprehend the whole of this Colloquial Essay, nor its *cui bono*; but we must condemn the conclusion, where the author at Dublin endeavours to persuade his countrymen not to send their children for education to London. We must, however, own, that if the Critical Reviewers were Hibernians, they would preach up the very same doctrine.

26. *The indispensable Duty of frequenting the publick Worship of God, and the Behaviour required therein. By Thomas Talbot, D. D. Rector of the Parish of Ullingswick and Little Cowarn, in Herefordshire. 8vo. Pr. 6d. Buckland.*

A pious, rational, and useful treatise.

27. *The various Use of Authority and Experience in Matters of Religion. A Sermon preached to the Ministers and Messengers of several Associated Churches at the Rev. Mr. Francis's Meeting-place in Horsley in the County of Gloucester, 13 June 1764. By Samuel Stennet, D. D. Published at the Request of the Assembly. 8vo. Pr. 6d. Buckland.*

We agree with this author in his observations on the use and abuse of *authority* in matters of religion; but when he comes

* The ghost told him, that in a certain place, which he described, was deposited a gold ring, which belonged to the pedlar who was murdered, in the inside of which was engraved this singular motto:

Hang'd he'll be,
Who steals me. 1745.

to represent an incommunicable conviction, or a feeling of the heart, distinct from the understanding and judgement, as the test of religious truths, we can only wish him satisfaction in the enjoyment of his own *experience*.

28. *A Treatise upon the Life of Faith.* By William Romaine, M. A. Lecturer of St. Dunstan's in the West. 12mo. Pr 2s. Worrall.

Hard, very hard, that the Life of Faith should prove the death of common-sense.

29. *A Sermon preached before the Hon. and Right Rev. Richard, Lord Bishop of Durham, &c. at the Assizes holden at Durham, August 15, 1764.* By Robert Lowth, D. D. Prebendary of Durham, &c. 4to. Pr. 6d. Millar.

In this discourse the ingenious author, in a plain and sensible manner, displays the excellence of our religious and civil constitution; and points out the returns of gratitude and obedience to Almighty God, which our manifold advantages require.

30. *A Speech Delivered in the House of Assembly of the Province of Pennsylvania, May, 24th, 1764.* By John Dickinson, Esq; One of the Members for the County of Philadelphia. On occasion of a Petition, drawn up by order, and then under Consideration, of the House; praying his Majesty for a Change of the Government of this Province. With a Preface. 8vo. Pr. 1s. Whiston and White.

This speech, though the occasion and subject of it is entirely provincial, claims the attention of the public. It was delivered by one Mr. Dickinson, a member of the assembly of Pennsylvania, on the 24th of May last, after that house had agreed to a very extraordinary petition, "Praying his majesty, that he would be graciously pleased to take the people of this province under his immediate protection and government." As to the speech itself, though it is not constructed upon the most exact models of eloquence, yet the reasoning contained in it is manly and nervous, and, we think, upon the principles of the constitution of that province, unanswerable. The manner of the speaker is lively, and his language pure and affecting.

The editor informs us, that of near 300,000 souls, of which the province of Pennsylvania consists, not above 3500 could be prevailed on to petition for a change of government, and those generally of so low a rank, that they could neither read nor write. The following passage, towards the close of this speech,

is

is animated with very striking powers, and approaches even to eloquence.

‘ With unremitting vigilance, with undaunted virtue, should a free people *watch* against the encroachments of power, and *remove* every pretext for its extension.

‘ *We* are a dependant colony; and we need not doubt, that means will be used to secure that dependance. But that we ourselves should furnish a reason for settling a *military establishment* upon us, must exceed the most extravagant wishes of those who would be most pleased with such a measure.

‘ *We* may introduce the innovation, but we shall not be able to stop its progress. The precedent will be pernicious. If a specious pretence is afforded for maintaining a small body of troops among us now, equally specious pretences will never be wanting hereafter, for adding to their numbers, The burthen that will be imposed on us for their support, is the most trifling part of the evil. The poison will soon reach our vitals. Whatever struggles we may make to expell it,

Heret lateri letbalis arundo —

‘ The dart with which we are struck, will still remained fixed——too firmly fixed, for our feeble hands to draw it out. Our fruitless efforts will but irritate the wound; and at length we must tamely submit to —— I quit a subject too painful to be dwelt upon.’

There are sentiments worthy of a provincial patriot. We should be sorry if they should prove the sighs of expiring Pennsylvanian liberty.

31. *The Anti-Times: Addressed to Mr. C—— Ch—ch—ll; in two Parts. By the Author. 3to. Pr. 1s. 6d. Hooper.*

This piece is in rhyme, and the author gives us a very notable specimen of his elegance and abilities in writing, when he speaks in his first page of *wielding the lashing pen* that is to scourge Mr. Churchill back to reason. Mr. Addison, if we are not mistaken, has given us a droll picture of a pen with a cat of nine tails depending from its nib.

The author next exhibits a pandæmonium, for the choice of an ambassador from hell. One devil is for making choice of the author of *Tristram Shandy*, whom he calls

‘ A church buffoon, a sacerdotal ape,
A Merry-Andrew drefs’d in decent crape.’

Another devil pitches upon Wilkes: but he is excused, as having been *non compos* when he wrote his blasphemy; but at last the choice falls upon Mr. Churchill, for his having wrote the
Times.

Times.—The second part of this poem is composed in the numbers and manner of Homer Travestie, and has more merit than the former part; though the author rails at Churchill's immodesty with a very bad grace, being himself guilty of the very offence he attempts to lash.

32. Churchill *dissected*. A Poem. 4to. Pr. 1s. 6d. Nicoll.

This is one of the many performances we are obliged to review, that are too good for reprobation, and not good enough for approbation, which, in poetry, is due to excellence only. The author informs us he is seventy years of age, and insinuates that, though he has one foot in the grave, he is not afraid to cope with the formidable Churchill, because his 'philosophy admits not fear.' He then steps out, and boldly dares his antagonist to the field in a manner that shews him to be no unequal champion against that fashionable satirist. He next pays a compliment to lord Bute: but he seems to have exhausted too much of his mettle in the first onset; for his panegyric is not equal to his challenge, and contains little more than the common-place praise that has been lavished upon all ministers for these two thousand years by their admirers. This Dissector is by no means troubled with the amiable disquietude of Horace, lest he should injure the good of the public by taking up too much of his patron's time. As a specimen of our author's genteel turn at compliment, the six following lines may be sufficient.

'Form'd to discharge an honest statesman's part,
An able head, and uncorrupted heart;
At court polite in converse, yet sincere,
Dear to thy wife, thy children, servants dear;
'Ye grateful Britons high your voices raise,
Shall George be king, and shall not Bute have praise?'

He then invites the Scotch to a civil-war, in the following couplet.

'Ye Caledonians do your country right,
Call forth these vile traducers to the fight.'

After this he pelts Mr. Wilkes with very low, illiberal, and in some respects, unjust, abuse, and lavishes the like upon Mr. Churchill, whose *Gotham* he endeavours to rival in descriptive poetry, with no small degree of success; and from some passages we are inclined to believe that he belongs to the medical faculty. The concluding lines, in which he characterizes his antagonist as a satirist, though not the best of this performance, are at least equal to many that can be quoted from the last four or five of Mr. Churchill's productions.

'Yet

' Yet not of equal beauty all his lines,
 Now dim as Saturn, now like Jove he shines ;
 His lofty verse, now worthy of the nine,
 Now cold and creeping, like poor Tate's or mine.
 The frequent repetition of his rhimes,
 As tiresome quite as any parish chimes.
 Art, nature, reason, scripture, pleasure, man,
 Decorum, virtue, all adopt a plan.
 Then wild he starts ; irregular in his course,
 He rides, without a rein, the muse's horse,
 Breaks ev'ry pale, and treads down ev'ry fence
 Of moral virtue, and of common sense,
 And boldly leaping o'er religion's mounds,
 Tramples, with feet profane, her hallow'd grounds,
 Till spent at last, he scarce one step can stir,
 And his tired Pegasus wants a spur.

' Here let me also stop, nor urge my steed,
 Panting for breath, and almost off his speed,
 To further proof ; but let him now recruit
 His strength and mettle, for a fresh pursuit.
 Yet, as I hold my ebbing minutes dear,
 I'd rather whisper this in Churchill's ear ;
 Repent, reform thy life, correct thy rhimes,
 And be thy country's boast to latest times.'

33. *The Contrast : A familiar Epistle to Mr. C. Churchill, on
 reading his Poem called Independence. By a Neighbour. 4to.
 Pr. 1s. Rivington.*

Of all the authors who have become the correspondents of
 Mr. Churchill, this is the most tolerable. The following lines,
 addressed to Mr. Churchill, may perhaps, with some readers,
 entitle the author of the Contrast to some degree of pre-emi-
 nence in the present republic of poets.

' You love your Country—so do I, do all,
 Whom from a British heart we Britons call ;
 Yet, because *some* things seem not to go right,
 To me, and others of no better sight ;
 Shall I presume *all* wrong ? and stretch my hand
 To scatter civil discord through the land ?
 Shall I from prejudice, or some disgust,
 Blow up the sparks of malice and distrust ?
 Shall I be more than proud of flinging dirt
 On those I can, or those I cannot, hurt ?
 Let fly my wild-goose satire near the throne,
 And stand the chance of drawing vengeance down :

No ;

No; gentle Peace! too long thy sweets I've try'd,
To quit the shore, and tempt the swelling tide;
Or, were I to embark; who steer'd before,
Might steer for me—a passenger—no more.*

34. *War. An Ode. By A. Portal. 4to. Pr. 1s. Middleton.*

Mr. Portal has exhibited, in a lively and picturesque description, the God of war, and his attendants, Ambition, Revenge, Murder, Rapine, Cruelty, Poverty, Famine, and Desolation, ravaging the universe, and in the conclusion represented them retiring from the plains of Germany before our royal hero:

— 'The clouds disperse, the thunders cease,
And all the harrafs'd world is blest with peace.'

35. *Hymn to the Power of Harmony. Humbly inscribed to the Right Honourable the Earl of Bute. 4to. Pr. 1s. Donaldson.*

From the following elegant lines, our readers will be able to determine in what proportion the author of this hymn has imbibed the influence of the power he addresses.

'And lo! slow rising o'er the cumbrous heap
Of Zion's palaces in ruin laid,
Majestic in his tears, amid the band
Of Israel's captive sons, I see appear
The man of Anathoth*; his silver beard
Wet with the dew of sorrow; dim his eye,
Appall'd with desolation spread around.
And hark! the living strings begin to wake;
In querulous numbers, mournfully flow,
They tell the piteous tale, and melt the soul
In tender sorrow.—At each pause he wipes,
With trembling hand, his aged, furrow'd cheek
The virgin daughter of his native land
Attends the strain, and for a while forgets
That she is wretched. Such the power of song.'

36. *The Resurrection. Being the fourth and last Part of the Messiah, a Sacred Poem. 4to. Pr. 2s. 6d. Coote.*

We heartily wish this author had taken the advice we gave him when we reviewed† the three first books of this very religious, but very unpoetical performance.

* Jeremiah.

† See Critical Review, vol. xvii. p. 318, 319. 472.